The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 39.—WHOLE NUMBER 1184.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, NOVEMBER 26, 1853. } AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week day in this city and Brooklyn as follows:

In Trinity Church .... at 9 A. M. and 3 P. M.
St. Luke's Church .... 7 " 5 "
Church of the Nativity .... 9 A. M.
Church of the Annunciation .... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration .... ¼ to 9 A. M. and 6 P. M.
Church of the Holy Innocents .... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights .... 9 A. M.
St. Mary's Church, Brooklyn, ... at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. }
16. } Ember Days.
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth Day of Christ commonly called Christmas Day. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

For The Churchman.

DOCTRINES AND DOUBTS.

"Lord, that I may receive my sight."

Lord, I'm alone and destitute of sight;
I grope, with searching hands,
And wander through uncertain lands,
Longing to see the light.

I try to pick my way in patient trust;
But often, chafed and worn,
In hot despair I run, till, bruised and torn,
I fall upon the dust.

Anon I sit in hopeless grief, and say,
"Better to sit me here,
To grope no more in ignorance and fear,
Than wandering go astray."

Oft past me goes some haughty tread and free,
That leaves me far behind;
And at my cries they scoff, "There 're none so blind
As those who will not see."

Lord, I am blind. And in this anxious night
I do not merely pray
That I may see; I cry the whole, and say,
"Lord, wilt *Thou* give me sight?"

J. B. S.

THE BISHOP OF TORONTO'S CHARGE.

We promised our readers a few weeks ago some portions of the late Charge of the Lord Bishop of Toronto. The paper discusses divers topics that are mainly of a local interest and bearing; and handles them in such a way as indicates a full knowledge of the principles and circumstances about which he is concerned, a just and thorough insight into both the generalities and the specialities of the work before him, what he has to work with, and what to work against. In the following portions of the Charge, we seem to have the words of a brave and wise old father, from whose experience the ripest of us may learn, and whose character the best of us may be the better for reverencing:

Public Worship.—In this way we gradually train our people to profit by public worship, and to value the blessings of the Sabbath day.

Every seventh day God speaks to a fallen world and gives us the foretaste of a better Sabbath, where the wicked case from troubling and the weary are at rest.

Its holy and tranquilizing duties, its sanctifying lessons, the self-communing which it promotes, are among its special benefits. But even as a mere respite from toil, wordly cares and distractions, it is replete with mercy. Paramount to all its privileges are the public services of the Church: "We assemble and meet together in God's presence to render thanks for the great benefits we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul."

To give full efficacy to the Church services we must endeavor to procure from our people punctual attendance, to be scrupulously careful in making the responses, and to join in the prayers with our hearts and understandings. For, unless we get our people, young and old, to do all this, they do not profitably worship; all seems dead and uninteresting. We must therefore win their affections to the beauty of the service, and teach them how to make every prayer and petition their own. And in order to effect this, we should read the prayers with solemnity and fervor, and show by our manner that we feel them to be what they really are, contrite, humble, grateful and trustful.

Thus an earnest and subdued utterance will show that our souls are engaged, and that the language of our lips is heartfelt and sincere.

But not only ought the members of our congregations to attend to the responses, and thus identify themselves with the holy services of the Church, but also to the Psalmody.

The influence of music in aiding religious feeling is admitted by all men: it has delighted all ages and all nations; and they must have hearts very cold and insensible from which it doth not draw religious delight.

Preaching.—Faithful and fervent preaching ought ever to accompany the ordinance of prayer; and perhaps the best rule is that laid down by the Apostle in his Epistle to the Hebrews:

> "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment: and this we will do, if God permit."

The Apostle tells us not to dwell exclusively on the principles or rudiments of our holy religion; but, when these are well understood, to proceed to their practical application. And this appears to be the principle on which our inestimable Book of Common Prayer is composed. It provides that our congregation, old and young, shall be made well acquainted with the great doctrines and facts of the Gospel as illustrated in our Saviour's life from Advent to Trinity Sunday; and again from Trinity to Advent, it directs us more especially to their application to our advancement in holiness and purity of life and conversation.

Hence, during the course of its ecclesiastical year, it delivers to us the whole counsel of God.

Among the many excellencies of the Book of Common Prayer is, that it furnishes the most appropriate texts for every Sunday, fast and festival of the year, and enables us to divide the Word in the most perfect and useful manner. It gives every doctrine and precept its proper place; and the clergyman who preaches in accordance with its calendar, is sure to preach the Gospel in all its fullness.

To preach the Gospel in faith and fervor, is to feed the flame of true devotion, to bestow wings on the soul, and give life to the good affections of the heart.

It is not, however, my intention to dwell on the present occasion on this subject, however important, but to direct your attention to two errors in the mode of preaching, which seem too prevalent in the present age, and which a due reference to the Book of Common Prayer, as we have recommended, will effectually remedy.

In the first place, many dwell almost exclusively on doctrinal points, and some select only one or two favorite ones upon which they expatiate Sunday after Sunday, and exhibit great ingenuity in subtle distinctions, curious abstractions and technical phrases, which bewilder and confuse, but give no definite instruction or edification.

Were the doctrines taken up on the days the Church sets apart for their express commemoration, and presented in their tenderness, sublimity and beauty, the effect would be very different. They would purify and elevate the hearts and minds of the people, instead of wearying and distracting them with refined divisions and repetitions.

In the second place, a numerous class of clergymen teach that the world and the things of the world, though necessary to be attended to for their temporal comfort and prosperity, are nevertheless among the deadliest enemies to our spiritual and future interests. Now, although in times of great peril and revolting sacrifices, in daily dread of martyrdom and the crushing of our dearest affections and hopes, the mind naturally becomes gloomy, and may at such times sympathize with this view; yet in the passing age, when the profession of Christianity exposes us to no privations, the proper distinction should be taken between using and abusing the things of this world; and the preacher ought not to depreciate intemperately the gifts of God, and cry down the beauty of the Creation around him, its glorious works and holy affections. The common affairs of life should not be represented as hostile to our true concerns and interests, but as the appointed field of our duty and probation.

Instead, therefore, of keeping up a constant jarring between this world, in which we must act and take an interest, and the world to come, in which we ought to find our lasting happiness and welfare, we should discharge our duty in our present state with all our might, and in the most religious spirit we can put forth; and in doing this, we may be assured that we are preparing ourselves for a greater trust and higher station in the world to come, of which this is an earnest and a part.

In fine, our style of preaching ought to be made conformable to the spirit and peculiarities of Christianity, and the example of our beloved Master, who fulfilled "the work that was given Him to do." And in thus following Him in our subordinate spheres with corresponding diligence and practical wisdom, we shall hope to rise with Him to a higher place in His Father's kingdom. Always remembering that this world is the kingdom of grace and of forgiveness to sinners; that we must never cease to be humble, contrite, believing, thankful and full of hope, as becomes beings who are conscious of having sinned, but who are also permitted to look for that pardon and acceptance which was proclaimed by One who Himself came from heaven on this special errand of mercy to the human race.

Were you, my brethren of the clergy, conscientiously to pursue the course which I have endeavored, though feebly, to bring under your consideration, it would vastly increase your influence for good, and the whole Diocese would present a formidable barrier to the progress of evil. Our office is to bring men out of the kingdom of this world into the kingdom of God. We are therefore to be at work in both kingdoms; hence the necessity of our being watchful and diligent in our vocation, prompt in charity, blameless in our conversation, and pure in our doctrines, that we may win the love and respect of our people, and procure from them a ready concurrence and obedience in all things lawful.

This is the true and prevailing influence to which a faithful clergyman ought to aspire and endeavor to possess in his parish; and, while it admits of no abuse, cannot fail to be effective for good.

Controversy with Rome.—In my last Charge I briefly mentioned what has been called the Papal Aggression, and told you that I did not view it in so formidable a light as many others. The language is indeed arrogant and offensive, and deeply to be regretted; because it was sure to produce (as it has done) great excitement, by rousing the worst passions and reviving the warfare between the two Churches, which good men hoped was gradually subsiding. But, since it could have little or no effect as a positive attack on our Protestant faith, I depreciated all penal enactments. If, indeed, it militates against the Royal Supremacy and Constitutional Law, the Imperial Government had, and still has, the remedy in its own hands, to preserve its prerogatives, to keep the peace, and to see that the just rights of all parties are secured.

It is true the Roman Church desires not toleration and equal rights, but absolute ascendancy and domination, crowned at last by the suppression of every other creed. But this is no new discovery; it has ever been the leading principle of that Church before, as well as since the Reformation. She may have advanced or withdrawn it, at times, as it suited her convenince, but she never gave it up. Her doctrinal pretensions are ever the same; and wherever Romanism lifts her head and extends her branches, freedom of thought withers and disappears.

All this was as well known before the aggression as since, and rendered the remedy adopted against it more than ridiculous, because (as was foreseen) totally ineffectual. And so will be the result of all attempts in the present age to coerce matters of opinion and conscience, because they are beyond the power of legislation.

There is nevertheless serious difficulty in dealing with the Romish Church. It is not simply a form of worship and theology, for, in that case, Roman Catholics and Dissenters would be much the same. But the Roman Catholic system is different from all varieties of non-conformity, for it is not merely a religion but a polity, and this system or polity embraces the whole of her religion.

The truths she publishes exist only in her keeping, or during the pleasure of the Pope, whom she pronounces infallible, and who can alter, change, extend, or contract day by day whatever she affects to believe. She is therefore continually in a state of transition, and her polity grasps all things of a temporal as well as of a spiritual nature, when opportunity serves.

So far as our Church is concerned, these attacks from Rome have done her good service. They have opened the eyes of all the thoughtful and serious of our own people and of all other Protestant denominations, both at home and abroad, to her vast importance in the religious war that Rome in her phrenzy has commenced; and they begin to doubt whether they are acting wisely, not only in alienating themselves from the Church of England, the true bulwark of the Protestant faith, and aiding the great enemy of Gospel truth on account of some minor differences unknown to the Church Catholic in its primitive purity, and which, when traced back to their foundation, have only the authority of single and erring individuals. As if the judgment of one was to be preferred to the creeds which have been sanctioned by the prayers, and watered by the tears and blood, of saints and martyrs.

The attacks of Rome are not made against Protestant Dissenters, whom she values as nothing; but, as might be expected, they are directed against the United Church of England and Ireland—her only powerful opponent; before whose vigor, zeal and learning she has often quailed. She feels our Church is a true branch of the Catholic Church, the piliar and ground of truth, and the only one that can make head against her corruptions.

Nor is the United Church of England and Ireland insensible of her high mission. She knows it to be her duty, as it is her privilege, to stand in the front of the battle. But her weapons must not be those of her adversary, intolerance, persecution, torments, and death; but those which were used so effectually by the holy Apostles and their successors during the first three centuries of the Christian era. These holy men went forth having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the Gospel of peace. Above all, they had the shield of faith, wherewith they were able to quench all the fiery darts of the wicked. They had the helmet of salvation, and Sword of the Spirit, which is the Word of God; and all these were sanctified with prayer, and supplication, and watching with all perseverance.

Now these weapons are all ours, and, if used in humble dependence upon God our Saviour, they will be as effectual now against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, as they were during the more early ages of the Church.

The same weapons directed by the same holy Spirit distinguished the great preachers of the Reformation, and enabled them to shake off the fetters of superstition and the corruptions of faith, and to rear the purest form of Gospel truth and order that had yet been known since its first promulgation. And, for more than three hundred years, the Church which they established in such purity and excellence has brought forth a succession of sons not unworthy of their fame and approbation.

During this long period the divines of our Church have nobly and incontrovertibly supported the principles and evidences of the Christian faith against every form of heresy and infidelity. With Rome they have carried on the contest in a manner unanswerable and triumphant, both from Scripture and reason. Every novel and unauthorized sect, as it arose, has been met with a complete refutation of their errors and the most perfect elucidation of the pure and complete doctrines of the Gospel which were once delivered to the saints.

Surely in the founders of our Church, and their able and vigilant successors, our clergy of the present day can never want high examples to animate their zeal in the cause of divine truth.

I look, therefore, forward with assurance to a successful issue in our contest with the Church of Rome; and while our main defense will continue to be the strict discharge in all Christian love of our duty in our respective parishes; yet, should any of us be called to a more extensive field, I hope we shall not be found wanting.

* * *

St. Paul.—If I were asked to specify the passage that excelled everything written in majesty, truth, and the sublimest faith, I would point to the first eight verses of the fourth chapter of the Second Epistle of St. Paul to Timothy. I seldom read it without tears—never without terror. I know not which is the more impressive, the charge of the dying Apostle to his successor, "before God and the Lord Jesus Christ," to make full proof of his ministry; or the profound assurance, that breathes in every word, of salvation achieved and the gates of heaven nigh at hand. When I consider all the circumstances connected with St. Paul's career, and find him thus, with the authority and triumphant spirit of his Divine Master, end his long endurance of labors and sufferings in the cause of the Gospel, I exclaim, "This passage alone is sufficient to convince a candid mind of the truth and divine strength of Chritiianity." My own eyes always dwell upon it as if they beheld the handwriting of God Himself, the fingers of the Holy Ghost. Who would not sacrifice life, to be in death entitled to write thus?—Morgan.

For The Churchman.

DAILY CHIMES,

At the Church of St. James the Less.

O'er the green hills, and through the echoing woods
Ring out, ye callers of the faithful! ring;
Cheer each lone heart in these sweet solitudes
With the melodious messages ye bring.
Ye tell of pleasant ways, far from the roll
Of earth's dull hum, which skirt your Zion-hill:
Ye tell of wide-thrown portals, where the soul
May enter in, and seek unstinted fill
Of daily bread and manna choice. Blest chimes!
Still mark the sacred round of holy times
While earth shall stand;—and, as at matin hour,
Or pensive vesper time, majestic rise
From the meek kneeling band, the hallowed sounds
Of praise and prayer, that swiftly upward soar,
Like censer-clouds, disdaining Earth's mean bounds
To seek the nobler region of the skies,
Still may God smile, approving, from His throne,
And claim the fragrant off'ring as His own.

T. L.

Schuylkill Falls, Pa., October, 1853.

THE CHURCH IN INDIA.

The *Quarterly Paper* of the Propagation Society, for October, 1853, published a very interesting Report which had been forwarded to the Society by the Rev. J. C. Kohlhoff, one of the missionaries in the Diocese of Madras. Our readers, we question not, will thank us inwardly for laying the paper before them. It is as follows:

Christianity was introduced into this district more than a century ago by the Jesuit Missionaries of Madura. On the dissolution of that order, a country priest from Goa took the oversight of a district of about 3,000 square miles, and his influence was but co-extensive with his indulgence of the prejudices of the people. Conversations with their Protestants neighbors, and tracts which they had received from the Rev. Mr. Schreyvogel, at Trichinopoly, led many of these people to an acquaintance with the truths of the Gospel, and they applied for further instruction. The district being separated from both Tanjore and Trichinopoly (the adjoining stations) by the Cavary and Colleroon rivers and their branches, and being at a distance of from 15 to 25 miles, was almost beyond the reach of the Missionaries of those stations. But they agreed to share between them the care of these inquirers, in addition to their immediate duties, in the hope that better provision would in due time be made. Thus was this Mission commenced in 1830. Congregations were formed in fifteen villages; they numbered 850 souls. Eleven day-schools were opened, with 236 children, of whom two-thirds were Christian. These were under the immediate charge of native catechists and schoolmasters, and were periodically visited by the Missionaries.

It was not till thirteen years after, that these congregations were provided with a resident pastor. About the beginning of 1842 Bishop Spencer, having formed the design of dividing the Tanjore Mission into separate districts, appointed me to that known by the name of Colleroons, so called from its being north of the Colleroon river. It then comprised sixteen village congregations, consisting of 900 baptized persons; and 279 children were taught in fifteen schools. Much of my time and care were bestowed at first on the temporal affairs of my Mission. Amongst other things, the construction of a Mission-house, of Girls' and Boys' Boarding-schools, and of a church, at Erungalore, a village twelve miles north of Trichinopoly, were undertakings which I could not well avoid, but which I am thankful to have been enabled to complete in a manner satisfactory to myself and so as to be of permanent benefit to my Mission.

The Boarding-school for Girls was opened in 1845. It was built with funds Mrs. Kohlhoff obtained from friends in India and in England, and was afterwards enlarged and improved by the kind assistance of Archdeacon Shortland and our Madras Diocesan Committees of the S. P. C. K. and S. P. G. The whole cost of the building was Rs. 1091.8.9. Twenty girls are at present maintained in this establishment, partly by grant from our Madras Committees, and partly by local contributions. They are instructed in reading and writing their own language, and learn to spin cotton, mark, knit, &c. Mrs. Kohlhoff gives a portion of her time daily to them. Our care is to see that while a scriptural and useful education is imparted, they are not raised above the position in which they may hereafter be placed; and they are trained to those occupations of domestic economy to which in after life they may be called to attend. The conduct of the girls who have left the school has been the best recommendation of this institution.

In the Boys' Boarding-school, which was opened in March 1849, there are eighteen boarders and seven day-scholars. They are taught both English and Tamul, by Mr. Small, assisted by a native schoolmaster: Mr. Leefer also devotes a great part of his time to their instruction. This institution, though yet in its infancy, is full of promise. A few boys have gone from it to the Vediarpooram Seminary. I trust its beneficial influence will become more widely extended throughout the district.

Both the boys and girls maintained in these schools are of Christian parents, and being taken mostly from the outstations, are entirely under our control. Their daily attendance at church, as well as the lessons they are taught in the Sunday-school, will, it is earnestly hoped, under God's blessing, fix in their tender minds those Divine truths which shall promote their future usefulness and eternal welfare.

The church erected at this station has a special interest attached to it, from its being a memorial church. The friends of my father, among whom I have the honor to mention our late esteemed diocesan, Bishop Spencer, were desirous of erecting to his memory a mural tablet. But the building of a church in its stead was proposed as a more suitable mode of commemorating the Missionary who had labored for upwards of fifty-seven years in Southern India: and as Erungalore needed a church, the sums originally collected for a mural tablet, amounting to Rs. 1025.8, were transferred to me for this purpose. To this the Society for Promoting Christian Knowledge, whose Missionary my father was, generously added Rs. 1500, and the Gospel Society Rs. 967; and other local contributions, amounting to Rs. 1454, made up the whole sum received to Rs. 4946.8. The foundationstone of this church was laid by Bishop Spencer, on the 18th of February, 1845, when his lordship was here on visitation; but owing to my removal for a time to the charge of the Vepery Mission, and other causes, the work was much delayed. The church was opened for Divine service in July 1850, when the Missionary Clergy of the province, who then assembled here for their half-yearly meeting, took part in the interesting ceremony. The plan of the building, which is cruciform, was given to me by the Rev. T. Brotherton, a dear friend of my father's, and who had for several years been his colleague in the Tanjore Mission. The edifice is capable of accommodating about 500 persons, and is nearly filled on festival days, when the congregations from the neighboring villages come hither to partake of the Lord's Supper. The average attendance on the Sabbath is 140. The church, though now daily used, cannot be said to be completed. Its chief and most perceptible want is a centre tower; the door and window-tops, and the internal fittings of pulpit, reading-desk, &c., are still unfinished. I trust that when the debt now standing on the building has been liquidated, these wants will be duly supplied.

I proceed now to a brief statement of the statistics of this Mission. It extends over a tract of country measuring 240 square miles, consists of twenty-four village congregations, which number 990 baptized persons, and has seventeen day-schools, in which 303 boys and 72 girls are taught. The district is served at present by one Missionary, two European, one East-Indian, and twenty-seven Native catechists and schoolmasters. The attention of the Diocesan Committee has for some time been directed to the necessity of sending more laborers into this field, and a new station has been commenced fifteen miles east of Erungarole, to which it is hoped a Missionary will in time be appointed.

The progress of education in this district during the past nine years, though by no means equal to my desires, has yet been such as to lead me to hope that this work of patience has not been fruitless; and I anticipate a much larger amount of success, under the Divine blessing, from the ability and zeal of a more efficient class of schoolmasters, who are now being raised up in this Mission. Compared with former years, my returns show an increase in the attendance of the children at school; and female education, to which my anxious care has always been devoted, is working its way effectually, and affords me every hope that in due time its benefits will be felt in every part of the district.

The numerical increase in the congregations since they were placed under my care has not been large. The chief obstacles to the spread of the Gospel here, as elsewhere, have been those which *caste* opposes; and the measures we have adopted to rescue our Church, under God's blessing, from its tyrant grasp, are yet but imperfectly understood by those whose temporal as well as spiritual welfare it is our hearts' desire and prayer to promote.

But these apparent discouragements, besides affording evidence of life in the work, are counterbalanced by such manifestations of the Divine favor towards this Mission, as lead me from a sense of my own weakness and insufficiency to adore the loving-kindness of the Lord,—to thank God and take courage. While my attention has chiefly been directed to the establishing in the faith those already collected into the fold, I have endeavored to keep in mind the will of our heavenly Master—that the Gospel should be preached for a witness unto all nations.

The aggressive tendency of the Gospel has been apparent here, by the breaking up of fresh ground and commencement of operations in four or five new stations within the past five years. The trials to which the new converts have been exposed have been very severe. One of those newly-gathered congregations, numbering eighty-four souls, is still without a place of worship, in consequence of the determination of the heathen not to allow a Christian church to be erected in the village. Often have I addressed this congregation, and prayed with them in the open air, for want of room in their own houses, which are narrow and confined; and their chief complaint to me has been that they have been so long without a place of worship.—The steadfastness and order of these congregations continue to afford me much pleasure; and the conduct of several individuals among them, as far as I can judge, has been such as to attest the sincerity of their Christian profession. One of the most striking manifestations of the power of the Gospel was shown in the case of the Moonsiff, or headman, of Pullambady, to whose convertion to Christianity from heathenism reference was made in the Society's Report for 1850. He bore his trials and afflictions, which were of no ordinary kind, with the most exemplary patience, and set a bright pattern of devotedness and zeal in maintaining the truth. But his Christian career was short. He died on the 8th January, 1852, after having assured me of his earnest desire to be admitted into the presence of Him, whose favor he felt to be better than life itself. His heathen relatives, who used every endeavor to induce him to renounce Christianity, but without success, as soon as he expired, carried away the body to inter it with heathen rites; but on reflecting on the folly of such conduct, gave it up afterwards for Christian burial. His memory will, I trust, long remain to testify the grace of God, and to lead many of his yet unconverted relatives and friends to Him who alone can save them from their sins.

Although such and similar evidences of the Divine favor are vouchsafed to our labors, we cannot close our eyes to the defects attending our operations. We would wish to see a more efficient body of native assistants, each engaged in his own village in carrying on more energetically the work entrusted to them. But for this we must look forward to the time when our seminaries shall send forth men duly qualified for the work of evangelization among their countrymen. And here I must acknowledge my obligations to Vediarpooram seminary, from which I have already received eight of the schoolmasters now employed in this Mission. Their conduct, I am happy to say, reflects great credit on the institution in which they have been prepared for the work. There is also much to encourage us to continue diligently to apply the means used for the improvement of the various native assistants connected with our Mission, in dependence on Him who hath chosen the weak things of the world to confound the things that are mighty, and hath promised that His Word shall not return unto Him void, but prosper in the thing whereto He hath sent it.

AN EPITAPH.

Passenger! whoe'er thou art,
Stay awhile, and let thy heart
Take acquaintance of this stone,
Before thou passest further on.
This stone will tell thee that beneath
Is entomb'd the crime of death:
The ripe endowments of whose mind
Left his years so much behind,
That, numbering of his virtues' praise,
Death lost the reckoning of his days.
In him perfection did set forth
The strength of her united worth:
Him his wisdom's pregnant growth
Made so reverend, even in youth,
That in the centre of his breast
(Sweet as is the Phœnix's nest)
Every reconciled grace
Had their general meeting place.
In him goodness joy'd to see
Learning learn humility:
The splendor of his birth and blood
Was but the gloss of his own good:
The flourish of his sober youth
Was the pride of naked truth.
In composure of his face
Liv'd a fair but manly grace:
His mouth was rhetoric's best mould,
His tongue the touchstone of her gold:
What word soe'er his breath kept warm,
Was no word now, but a charm;
For all persuasive graces thence
Suck'd their sweetest influence.
His virtue, that within had root,
Could not choose but shine without:
And the heart bred lustre of his worth,
At each corner peeping forth,
Pointed him out; in all his ways,
Circled round in his own rays;
That to his sweetness all men's eyes
Were vow'd loves, flaming sacrifice.
Him, while fresh and fragrant time
Cherish'd in his golden prime;
Ere Hebe's hand had overlaid
His smoothe cheeks with a downy shade:—
The rush of death's unruly wave
Swept him off into his grave.

—Crashaw.

* * *

Converts from the Roman Schism.—From the Report of a tour of inspection, made by the Lord Bishop of Tuam, through parts of his Diocese, in the month of August, it appears that, as several churches in different parts of the Dioceses of Tuam, Killala, and Achonry, were ready for consecration, the Bishop determined to make a tour through those districts in which Missionary work is carried on in connection with the Society for Irish Church Missions, including those places where the churches were to be consecrated. Some of the Missionaries having stated that several of the converts were anxious to be confirmed, his Lordship signified his willingness to perform that rite where it was thus required, without making it the occasion of a general confirmation throughout the Missionary districts, such a confirmation having taken place so recently as the autumn of 1852.

The tour commenced on the 7th of August, and continued three weeks. In the course of this visitation the Bishop admitted 247 converts to the rite of confirmation, and consecrated twelve churches.

In referring to the Report of the tour made by the Bishop in August, 1852, it will be found that at that time the number of converts confirmed within three years was 2411; the present number 247 added to this makes the total 2658.

Three new churches were then consecrated, and one enlarged; which, added to the present number, twelve, will make sixteen churches in all; of which eleven are in use; ten having been consecrated, and one more is opened by license.

Of the six new schoolhouses spoken of in the Report of 1852, only one is included in the eleven mentioned in the present Report. Thus sixteen new schoolhouses are included in these two Reports.

All parties concur in the statement that, during the year 1852, the number of persons who left the country, and went either to England or America, has been beyond all precedent; and the information is likewise uniform from all quarters, that a very large proportion of these emigrants consisted of persons who have left the Church of Rome, and become converts, and also of persons with whom the Missionary agents had much intercourse, and who were in an inquiring state of mind. From these causes, the number of converts who were in the country in 1851 has been greatly reduced; and therefore the number actually returned as being in the several parishes in December, 1852, must be considered as manifesting a very large increase during the course of that year, reference being made to the decrease occasioned by emigration.

The whole number of places (parishes and district churches) in which there is divine service in the United Diocese is 147. The number of parochial clergy is 71; of Missionaries to the Roman Catholics 38; together 109. The Bishop of Tuam has ordained 30 Missionaries to the Roman Catholics in his own Diocese during the last five years.

By the returns to 31st of December, 1852, there were 20,527 Protestant parishioners in the Diocese; of these 14,535 were Protestants from birth, and 5,992 were converts from Romanism.

As the three United Dioceses are very different in extent, it may be well to state the relative proportion in each.

In the Diocese of Tuam there are 12,200 Protestant inhabitants, of which 6,833 are Protestants from birth, and 5,367 converts; here the converts are little less than one-half. In the Diocese of Killala the number of Protestant inhabitants is 5,266; the Protestants from birth are 4,689, and the converts 577; here the converts are about one in ten. In the Diocese of Achrony the number of Protestant inhabitants is 3,051; the Protestants from birth are 3,013, and the converts 48; here the converts are one in 63.

The number of schools of the United Diocese is 235. It must be remembered that the emigration has taken away a larger proportion of children than of adults, and therefore the number at school would necessarily be greatly diminished. The number actually attending these schools on the 31st of December, 1852, was 8,860, of which 721 were adults and 8,139 children. The returns do not state how many of these are the children of Roman Catholics; but the number of children in actual attendance is two-fifths of the whole amount of the Protestant population, including converts. As it is impossible to suppose that this could be the actual proportion of attendance from that population alone, it shows how large a number of the children of parents still Roman Catholics are in attendance at the schools.

NEW PUBLICATIONS.

Louis XVII; his Life, his Sufferings, his Death. The Captivity of the Royal Family in the Temple. By A. De Beauchesne. Translated and Edited by W. Hazlitt. 2 vols. 12mo. Harper & Brothers.

The timely appearance of these volumes is, we believe, more from coincidence than design. Without any reference to the Rev. Eleazer Williams, the fifth, and we may venture to predict the last, of the pretenders to identity with the unfortunate Prince—his claims, like those of his four predecessors, vanish before the array of evidence by which the reader is conducted, through detail of suffering, to the sad death of the Dauphin in the arms of Lasne and Gomin, the two last Keepers of the Tower. M. De Beauchesne has given his whole soul to his subject, and writes with great vividness and pathos, giving to the world the results of twenty years' labor and painful research. In his own language: "Some learned botanist devoted a whole volume to recount the life, peculiarities, and habits of a little flower, amidst the immense subjects which the kingdom of nature, to which it belonged, presented. The Dauphin of France has been to me that little flower, amid the immense events of the revolution." The account begins with the last days of the Royal Family of Versailles, and and ends with the Dauphin's death. The volumes are enriched with vignettes, fac similes of autograph letters, and plans, and constitute an important addition to the library of every man of letters.

Genius and Faith; or Poetry and Religion, in their mutual relations. By Wm. C. Scott. 12mo. pp. 327. Charles Scribner.

We cannot dive to the profundity of this book; but as the author doubtless both understands and appreciates it, we will not say it is either incomprehensible or worthless.

The Life of William Pinkney; by his nephew, the Rev. William Pinkney, D.D. 8vo. pp. 407. D. Appleton & Co.

Mr. Pinkney's career is too recent to require any notice at our hands. So far as we are able to judge, justice is done to his memory in the present volume, which is agreeably written, and printed in the Appletons' uniformly excellent style.

Outlines of Scripture Geography and History; illustrating the historical portions of the Old and New Testaments. By Edward Hughes, F.R.A.S., F.R.G.S. 12mo. pp. 350. Blanchard & Lea, Philadelphia.

A concise and very convenient condensation of just such facts and information as the Biblical student and general reader want always at hand. The author's reputation and former works are sufficient guaranty for the ability and accuracy of the present. We commend it without reserve.

History of the Insurrection in China; with notices of the Christianity, Creed, and Proclamations of the Insurgents. By MM. Callery and Yvan. Translated from the French, by John Oxenford. 12mo. pp. 301.

The Czar and the Sultan; or Nicholas and Abdul Medjid: to which is added The Turks in Europe;—the former by Adrian Gibson, the latter by Francis Bouvet. 12mo. pp. 195.

Here we have two books from the press of the Messrs. Harper, bearing upon the two events that are chiefly engaging public attention at present, and attracting all eyes to the East. They are opportune, which in itself is a merit. They also possess much intrinsic value as throwing great light upon the subjects of which they treat, and will doubtless be readily sought by all who interest themselves in public affairs, and the movements of the world.

Poems; by David Bates. 12mo. pp. 210. Lindsay & Blakiston, Phila.

A volume of sweet poetry, by the author of the well-known song, "Speak Gently."

The Second War with England; by J. T. Headley. 2 vols. 12mo. Charles Scribner, N. Y.

A concise history of the war of 1812, portraying well the political and social feelings of that time. The work concludes with a very interesting account of British privateering, and a description of Dartmoor prison.

Goldenlink, or Tales and Poems for the Young; by Wm. Oland Bourne. 18mo. Charles Scribner, N. Y.

One of the *very best* juvenile books yet issued.

Memoirs of Early Christianity; by James G. Miall. 12mo. Crosby & Nichols, Boston.

We are happy to commend this volume to the notice of the student of history. It is full of Christian instruction, and we are only left to wish that the learned author had permitted *facts* of ecclesiastical history to speak for themselves, and we are sure that the "forms of personal religion" exhibited in the primitive Church, would never have been declared "*substantially identical* with those of the Albigenses, Puritans, &c."

God with Men, or Footprints of Providential Leaders; by Samuel Osgood. 12mo. Crosby & Nichols, Boston.

We are not able to endorse *all* that is here taught, nor yet would we slight a work so fraught with beauty and truth. The writer is too well-known as a finished scholar, to make it necessary that any tribute should here be paid to the eloquence that marks his volume.

We sincerely hope that the author's avowed design may be realized, and "God manifest in the flesh" speak to every heart, whether the voice be that of the many typical characters who preceded Him, or the very "Word made flesh."

A Home for all; by O. S. Fowler. Fowler & Wells, 131 Nassau street.

We are not very learned in mechanics ourselves, but we are assured that this small book of Mr. Fowler's contains much valuable information in the art of building. The work is chiefly descriptive of a *new* mode of *making stone* walls, which possesses the double attraction of cheapness and great durability.

Readings for a Month, preparatory to Confirmation. 1 vol. 12mo. D. Appleton & Co.

Miss Sewell again extends her hand to lead her young friends to the Altar. Nor does she fail in the instruction she would give to the mind and heart, as she lures them heavenward. With great care she has compiled a volume, full of holy thoughts and counsel, which breathes the very spirit of the Church's teachings. We heartily commend it to those for whose especial profit it was written.

Twenty-Five Village Sermons; by the Rev. Charles Kingsley, Rector of Eversley, author of "Alton Locke," &c. Philadelphia, H. Hooker. pp. 276.

These sermons by the popular author of "Alton Locke," "Yeast," &c., bear strong marks of his genius. In style they are models of what is striking and attractive. The author's tact in meeting and answering excuses for neglect of duty is remarkable—the power of truth in his handling is a living element of consciousness; what is hidden is set out into view; what is true, what is beautiful in practice, is truer and more beautiful than ever when seen in the mirror of his clear and exact words. People will read these discourses and accept the truth of them, because it comes to them in a garb which they must needs like. They are earnest and faithful defenses of Christian faith and practice; happy exponents of the Church's teaching, relieving us with a constant feeling of surprise by his apt and stirring illustrations. Sermons are not generally regarded as a popular kind of reading, but in this instance we think the opposite will be the experience of all. The discourses are short, full of force, and direct to the point. They are a treat in the use and fitness of our good old Saxon tongue.

The Poetical Works of George Herbert. New York: D. Appleton & Co. 8vo. pp. 328.

Among the many good things which the Appletons are doing for the cause of sound literature, is one to which we would call special attention at this time. They are issuing a complete and very superior library edition of the Poets and Poetry of Britain. An Edinburgh house set this project a-going, and the Appletons join them in it, and import and offer for sale at a fair price the beautiful octavo editions of the poems of the saintly George Herbert, famous old John Milton, and such like. The series will include Goldsmith, Young, Thompson, W. Scott, Campbell, and more recent poets, as well as rare Ben Jonson, Will. Shakespeare, Edmund Spenser, and other old worthies. Each volume is complete in itself, and is edited with biographical and critical notices and introductions, by the Rev. George Gilfillan, a writer of some note in these days, as author of the "Bards of the Bible," &c.

The present volume includes all of Herbert's poetry except his Latin poems, in place of which the editor has added his *Jacula Prudentum*, or rare Proverbs, &c. Although Mr. Gilfillan is not quite the man to appreciate Herbert, as only a dutiful and loving son of the Church can, his notices of the saintly author's works and life are very well done, and in excellent taste and temper. We hope our readers will examine the superior style in which these volumes are gotten up.

Appleton's Modern Atlas of the Earth. Royal 8vo. New York, 1853.

Nothing could be more beautiful than the style in which this exceedingly valuable work is executed. It is done in the very first style of art, and prepared with a care and attention that ensure the greatest possible accuracy. Beside the *thirty-four* beautifully engraved and colored *maps*, with comparative scales, it contains an alphabetical index of the latitudes and longitudes of 31,000 places. An Atlas of this character, corrected up to the present year, convenient in size, and in every way admirably fitted for the study, the library, or the school-room, we regard as indispensable. We bespeak for it the attention of our readers.

GLEANINGS FROM FOREIGN EXCHANGES.

Tien-teh, the Chinese Usurper.—In his habits he is silent and reserved; he lives in close retirement, only showing himself occasionally to his immediate followers, and then only to issue his commands. His expression, though far from prepossessing, denotes mildness, combined with great decision, and a degree of firmness verging upon obstinacy. His complexion is sallow, with a decided saffron tinge. In stature he is above the middle height; and, though of about the same age, is taller and less strongly built than Hien-foung, the Emperor, whose deposition he seems resolved, at all hazards, to effect. He travels in a Palanquin enclosed with curtains of amber-colored silk, borne on the shoulders of sixteen officers of distinction; his preceptor, or privy-councilor, or adviser, carried by eight coolies, follows immediately in his wake; and then come Tien-teh's thirty devoted wives, for all of whom he is said to possess the sincerest affection. They are arrayed in costly apparel, and follow each other in single file, not, as they might on the shores of the placid Serpentine, in clarances, or broughams, but in commodious arm-chairs, picked out with vermillion and gold. A long retinue of servants and a vast array of soldiers bring up the rear of the procession, which is said, upon the whole, strongly to resemble those gorgeous affairs occasionally exhibited on the boards of the lyceum.—*New Quarterly Review.*

A Cure for the Potato Disease.—One of those happy accidents which the thoughtless lay at the door of "chance," and to which the human race is indebted for most of the discoveries on which science has subsequently founded its developments, appears to have pointed out an easy and simple means of averting the failure of crop resulting from the potato disease. The following account of the discovery is given by the *Carlisle Patriot:*

"Mr. Rayson, of Aglionby, near Carlisle, having to harvest a crop of oats in a field beyond another planted with potatoes, and in which no path had been left, the workpeople had to pass over one of the stitches of potatoes, the stalks of which were pretty nearly full grown. The effect was, that these plants were trampled almost into the earth. They subsequently recovered their erect posture. About the middle of September the disease made its appearance, suddenly, and with great intensity; the tops withered and turned as black as if they had been subjected to the action of fire, and about two-thirds of the roots soon became affected. There was only one portion of the whole field excepted from the visitation, and that was the stitch which had been trampled upon; it was perfectly free, and finer and purer potatoes than it produced were never seen. The inference is, that the disease may be warded off by rolling the plants when about two-thirds grown, or by subjecting them to the pressure of heavy branches of trees. This must of course be done before the disease begins to operate."

Meteorological Phenomena in Cholera.—Mr. J. Mather, of South Shields, has published a letter upon the above subject, in which he shows, from his own observations, as well as from the experiments of various scientific and professional gentlemen, that the prevalence of cholera is invariably attended by marked electric derangements in the atmosphere, and that when electricity is negative, vitality is depressed, and when positive it is excited. This is proved by the fact that when the cholera was so very prevalent at Paris in 1849, the deaths rapidly increased till the 8th of June, on which day they numbered 623. On that evening a great thunder-storm shook the city nearly to its foundation. Next day the cholera began to decrease; in ten days there were little more than 100 deaths a day, and in 20 days little more than 30. "In the same year," says Mr. Mather, "when cholera of a very fatal character was in this district, I made daily observations, sometimes twice a day, with a magnet, which, in its normal condition, carried about 2lbs. 10oz. When the atmospheric indications were at the worst, and cholera most fatal, this magnet could only sustain 1lb. 10oz., varying with the virulence of the disease. My hygrometer indicated at the same time an atmosphere nearly saturated with moisture." Mr. Mather adds that in the north, where the cholera has lately been so very prevalent, the old cholera atmosphere has been as marked as it was in 1849 and 1832.

The St. Augustines' Church, Vienna.—My first visit was paid to the church of the Augustines, to see Canova's monument of the Archduchess Christina. It is exquisitely beautiful; it has been frequently described, but no description can give the impression that it produces. There is a pyramid, in the centre of which is a door representing a vault, into which are seen entering a figure representing Virtue, attended by children; then follow Benevolence, supporting an old man, and by his side a child. The figure of the old man is fine; in him you not only see the tottering limbs, but also the palsied mind, unconscious of the loss he has sustained, but still clutching the empty purse with convulsive force. How strange it is that when every other faculty of the mind fails, there is still always some portion of intelligence left to invoke you to give; and I have often, when looking at an old and worn-out being, who has mumbled "charity," the only word perhaps left, marvelled whether this is only a remant of that instinct which makes us cling to existence with such dread tenacity. Beside the old man is a child kneeling, and I never saw anything more exquisite than the force of this contrast. In its sweet face there is that grief, the "so sorry" of the child, which happily is so evanescent in infancy, and which is so easily changed to a smile upon the slightest provocation. Beyond this, the countenance of Benevolence indicates that sorrow which tears do not show, but which speaks a void near the heart not easily supplied. Altogether, this had more influence over me than any monument I have ever contemplated; and I can well understand, and fully endorse, the indignation expressed by the writer in Murray for the vile taste exhibited at Venice in raising what is at best but a burlesque imitation of this beautiful composition, as the monument of the sculptor. Surely the worth of genius was never so tastelessly requited.—*Correspondent of the Builder.*

The Mountains in the Moon.—It is an ascertained fact that there are three classes of lunar mountains. The first consists of isolated, separate, distinct mountains of a very curious character. The distinguishing characteristic of these mountains is, they start up from a plain quite suddenly. On the earth it is well known that mountains generally go in ranges of groups; but we find these isolated lunar mountains standing up entirely apart, never having been connected with any range. The one named Pico is 9,000 feet high. This mountain has the form of an immense sugar-loaf; and if our readers can imagine a fairly-proportioned sugar-loaf, 9,000 feet in height, and themselves situated above it, so as to be able to look down upon its apex, they will have an approximate idea of the appearance of Pico. There are many other mountains of a similar description scattered over the moon's surface; and these mountains not only stand apart from each other, but, what is still more remarkable, the plains on which they stand are but slightly disturbed. How singular, then, the influence that shot the mountain up 9,000 feet, and yet scarcely disturbed the plain in the immediate neighborhood. The second class of lunar elevations consists of mountain ranges. Now this is the principal feature of the mountains on earth. This phenomenon is also found in the moon, but there it is the exception; only two principal ranges are found, and these appear to have been originally one range. One is called the Appenines. It is so well seen, that, just as the line of light is passing through the moon, you will think it is, generally speaking, a crack in its surface; but a telescope of ordinary power will at once manifest it to be a range of mountains. The lunar Appenines may be compared with the loftiest range of mountains upon earth. It is 18,000 feet high, and there is another range still higher, rising 25,000 feet above its base. In this feature, then, the moon corresponds with the earth, but with this difference—what is the rule on earth is the exception in the moon.—*Literary Journal.*

Power of England.—It is a suggestive fact that England did not become a colonizing and commerical nation until Protestantism was established and the Bible translated for dissemination in distant lands. A maratime and mercantile nation appears to have been specially chosen by the supreme Disposer of Events for this hallowed purpose. The English language is now more extensively spoken than any other in the world, and in due time will most probably be the medium of communication among all nations; the British sovereignty is more widely spread than that of any known empire; the richest plains, the loftiest mountains, the largest rivers, the most capacious lakes, the best placed islands, the securest havens, and the strongest fortresses, are all within the dominions of your Majesty. The commerce and wealth of the empire have no parallel in ancient or modern record; enterprise, skill, and capital have brought the most distant regions of the earth by steam navigation within constant, speedy, and certain communication; and the blessings of civil and religious liberty—of political and moral freedom—are firmly established throughout an empire on which the sun never sets. Such have been the gracious results of the principles established and inculcated by the regal predecessor of your Majesty, Queen Elizabeth; their operating effects were manifested in the foundation of colonies—in the extension of commerce—and in the dissemination of a pure Christianity, to which colonies and commerce have largely contributed. Yet the British Empire is but in the infancy of its power, and we have scarcely commenced the moral and spiritual duties for which dominion has been granted.—*Montgomery Martin's China.*

COMMUNICATIONS.

For The Churchman.

GOD THE GUIDE OF YOUTH.

The prophet Jeremiah, in setting before the Israelites the enormity of their guilt, and the suffering endured by them in the just punishment thereof, is yet moved by the Spirit of Him Who, in all His judgments, remembers mercy, to invite them to repentrnce, "Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth?"

This one among the many endearing and edifying views of the divine character with which the Bible abounds, is now taken as a theme, without any special reference to the occasion on which it found a place in the Prophet's message.

A guide of youth. Is there one who reflects on the unnumbered dangers that beset the path of inexperienced youth; the temptations which assail its ardent feelings; the lures which beckon it to the ways of sin; and the melancholy force of example—it may be (such is the awful extent of human depravity) of *counsel* and *precept*—from quarters to which nature draws attention, and in which the young mind, in its simplicity, soon learns to confide; who will not feel a deep interest in this character of the Great Supreme? Is there the parent, whose anxieties lest that period of life, when the affections should be sanctified, the passions chastened, the intellect strengthened and directed, habits settled, and piety and virtue embraced, be successfully assailed by the world, the flesh, and the devil; will not lead him to look with faith, confidence, gratitude, and earnest supplication, to Him Who has declared Himself the Guide of youth? Is there the young person of reflection, sensible of his immortal destiny, warned of his duty to God, wishing to walk in the pleasant ways and peaceful paths of heavenly wisdom, and anxious to cherish a reasonable hope of advancement to the perfection of his nature, and the consummation of his happiness, who will not, with true faith, humble dependence, lively trust and confidence, and devout prayer for the rich blessings connected with the relation in which he thus stands, take up the language wherein his God would be addressed, "My Father, Thou art the Guide of my youth?"

All who sustain to youth the awfully responsible relations of parents, sponsors, guardians, pastors, teachers, have recommended, by the intrinsic importance of the subject, and by the near personal interest which they have in it, to their special attention, the contemplation of this endearing character of the Great Supreme.

And surely, my youthful readers, you have an unspeakably momentous interest, in the gracious truth that God is *your* God, your Friend, your Guide, the compassionate Father, ever ready, and ever waiting, to lead you in ways of pleasantness and paths of peace; and to bring you finally to Himself, your exceeding Joy, in heaven His dwelling-place. Your real welfare and happiness, your best and eternal interests, press upon you the importance of solemnly and affectionately reflecting on the connection you sustain to your Heavenly Father as the Guide of your youth.

To prove that youth needs a guide, is unnecessary. It is too obvious, when we see affections and emotions, not wrong in themselves, become most injurious in their consequences for want of proper guidance and control; when we see youths of the most encouraging capacities, successfully tempted to yield the vigor and activity of their minds, and the force of their genius, to the most shameful and degrading abuse; when we see amiable and attracting qualities coupled with indiscretions and obliquities of character, which shut out the love and esteem that would otherwise be awarded; and when we see the mournful progress, so often manifested, from failures in duty, or positive transgressions, comparatively trifling and venial, to others of gradually increasing magnitude, until the christian character is forfeited, moral excellence lost, and the esteem of the wise and good withdrawn, even before maturity of years.

Surely a most momentous obligation rests on all who have the charge of youth, to seek for them their Heavenly Father's guidance; to trust them to it, in that faith and piety of their own which are the proper fruit and evidence of christian sincerity; and both by word and good example to lead and encourage them faithfully to seek that guidance, humbly to depend upon it, and diligently to follow it.

It has pleased God, under each dispensation of His Church from the time of Abraham, that the children of men should be early dedicated, and brought into a covenant-relation, to Him, by rites established for the purpose. Circumcision formerly, and Baptism in the time of Christ, were appointed for this end. If we would enjoy the blessings which God promises, we must seek them in the way that He ordains. It is not for us to determine upon the fitness of His appointments. That He has not chosen to exercise His power *immediately* in preserving our physical life and health, but requires our own agency in the use of proper means, should be enough for us. It is our duty gratefully to use the means, and look to Him for a blessing. And so, that He is pleased to require sacraments, prayer, fasting, the hearing and study of His word, and other outward acts, as means of inward and spiritual grace, should be enough for us. It is our duty gratefully and in true faith to use the means, and look to Him for a blessing. No religion, no piety, can be that of the gospel, which is indifferent to any of the commandments and ordinances of the Lord, and does not adopt and walk in them with a high sense of their character and claims as of the very essence of that true evangelical religion which is to subdue and humble the heart into obedience, to form the will aright, to consecrate the life to God, and thus to invest the christian profession with its proper spirituality and holiness.

God has appointed Baptism as the means whereby the children of men are to be brought into a covenant-relation to Him—He to be their God, and they His people; and by which, therefore, they are to receive a covenant-title to all the blessings flowing from His reconciliation to our race by His Son's atonement. It behoves all, therfore, who are interested in the welfare, and responsible for the charge, of the young, to see that they are, by the sacrament of Baptism, brought to God their Heavenly Father, and committed to His guidance; which only is sufficient for their support through the difficulties, and their safety amid the dangers, of this wicked world; and for their advancement to the true dignity and happiness of their nature through eternity.

Thus brought to God through Christ, in the way of His appointment, care should be taken that they be trained in such correct views of the great and precious blessing of having been "called in Baptism to" a "state of salvation through Jesus Christ our Saviour"; and of the nature and extent of the obligations involved in their then having been made members of Christ, children of God, and inheritors of the kingdom of heaven; as will engage their own solicitude and exertions, as soon as they are capable of bestowing them, in that devout and faithful service of their Heavenly Father, to which is promised the reward of His guidance of them, by the directing and furthering influences of His grace, through all the changes and chances of this mortal life.

As an additional means to this end, the Church, from apostolic times, and under the guidance, of the supernatural influences of the Holy Ghost upon the Apostles, has practiced a rite wherein the vows of baptism are renewed, ratified, and confirmed, special prayers offered for the directing, strengthening, and sanctifying grace of God, and the apostolic "laying on of hands" given in solemn benediction, and commendation to that grace.

This rite, known as Confirmation, is one of the means provided by the Gospel for seeking the guidance, aid, and blessing, of our Father in heaven. And a most interesting means it is: particularly as used for the benefit of the young. When their reason is sufficiently matured to comprehend the nature and obligations of Christian duty; then to see them freely taking those obligations upon themselves, and ratifying and confirming the promises that were made for them when they were admitted into covenant with God, must excite emotions of the deepest and most delightful interest in every well-regulated mind. Most salutary too—even on the ordinary principles of moral influence—must be the impression on the heart of him who is the subject of the ordinance, if he engages in it with due reflection and preparation. Obligations thus publicly and solemnly assumed, may be reasonably hoped to be deeply fixed upon the conscience, and to be accompanied, in every period of life, with an effectual monitor of their claims to being fulfilled. Nor should we doubt, but earnestly believe, as encouraged by the faith of the Gospel, that the prayers offered for the recipient of this rite, and his solemn commendation, by one of Christ's chief ministers, to the grace of God, will be specially blessed, in the heart humbly, penitently, devoutly, and in true faith, yielded to its influences, with the manifold gifts of the Holy Ghost; which, duly improved by him, will be his security in danger, his aid in trials, his comfort in afflictions, and his safe-guard through temptations; will purify his heart, chasten his passions, regulate his will, and sanctify his affections; will enable him to discharge his duty to God, his neighbor, and himself; will secure for him the esteem of the wise and good, and the approbation of his Maker; and be in him a principle of divine and spiritual life here, and of a glorious immortality hereafter—carrying him safely through this world of trial, to that in which fulness of joy, and pleasures forevermore, will be conferred upon the faithful.

Deep is the interest in this subject possessed by parents, sponsors, guardians, teachers, and pastors. They have awful responsibilities towards the young in their charge. In fulfilling these, by leading them, as the word and Church of God require they should be led, in inward preparation and outward duty, to Him Who is the faithful and sufficient Guide of their youth; they are promoting their purest happiness in this world, and using appointed means for their being blessed with a well-founded hope of happiness hereafter.

It is, however, of vital importance that the young be guarded against the perilous error of attributing value and efficacy to the mere outward observance of the services and ordinances of the Church. God is found in them by those only who seek Him there aright. This should be deeply impressed upon them by the pastors and others who have them in charge. The sacramental teaching of the Church in her catechism, is shown to be *truly sacramental*, by its essentially blending faith in the "outward visible sign or form" with supreme reliance on the "inward and spiritual grace, given unto us" in the sacrament; "which is a means whereby we receive the same, and a pledge to assure us thereof." Although, therefore, each one should be taught, as the Church teaches according to the Gospel, that he "was made in baptism a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and was thereby "called to" a "state of salvation;" having been then regenerated by God's Holy Spirit, received for His own child by adoption, and incorporated into His holy Church: yet should he be also carefully taught and warned, that if he would that true spiritual and eternal blessings should hence flow, and that his Christian privileges should not tend to his greater condemnation, he must, being dead unto sin, live unto righteousness, and being buried with Christ in His death, crucify the old man, and utterly abolish the whole body of sin; he must remember that he is bound to believe and to do as his sponsors promised for him; and, heartily thankful that his Heavenly Father hath called him to this state of salvation, he must pray unto Him—with that true faith, earnest devotion, and sincere effort, which are essential parts of Christian prayer—to give him His grace that he may continue in the same unto his life's end.

In order, therefore, that the young may be brought, for His blessing, to the Guide of their youth, they must be well instructed in the true nature and obligation of the solemn promise and vow made at Baptism, and renewed, ratified, and confirmed, in Confirmation. They must be faithfullly taught what it is to renounce the world, the flesh, and the devil. They must have fairly laid before them, and deeply impressed upon them, the truths and requirements of the evangelical faith to which they are bound as children of God; and the obligations of that divine law to obedience to which they are pledged. They should be urged to a constant sense of the privilege, pleasure, and benefit, as well as duty, of a religious life. They should be encouraged to cherish regular habits of devotion; and led reverently to seek the holy counsels and guidance of the Church and its pastors, in the discharge of their duties to God, their fellow-men, and their own souls. Especially should all who may, in any way, exert an influence over the young, see that they have ever before them, in *their example*, that counsel and monition which speak more effectually by far than *words*, and tend much more surely to their piety and everlasting happiness, or to their unholiness and eternal misery. Never, by instruction, example, or connivance, should they be exposed to the wretched folly and awful danger of setting time above eternity, and being more devoted to the pursuits and pleasures of the world—which will soon show how vain, and if made to supersede true piety, how dangerous, they are—than to the means of attaining to virtuous character and habits, to spiritual purity, to pious consistency, and to heavenly happiness.

Above all, the friends of youth, and youth themselves, must be diligent in earnest prayer for that heavenly aid, direction, and blessing, without which the best desires, intentions, and efforts, cannot be successful.

Again, and in conclusion, I would affectionately address my youthful readers.

Beloved young friends, and children in the Lord: I have now endeavored to point out the blessings kindly promised in your Heavenly Father's revelation, to your being meek and faithful followers of Him as the Guide of your youth. But remember: you must yourselves, through the ability which He has conferred on every one of you, be instrumental in the securing of these blessings; not of any merit in yourselves, or in any thing that you can do, but altogether of His free, merciful, and undeserved allowance. You are intelligent moral agents. Through the merits of your Saviour's atonement, you are placed in that state of trial for eternity which our first parents lost by their fall. It is left with you to choose between the evil and the good—between guilt, shame, disgrace, eternal death; and righteousness, peace, joy, everlasting life. Do not hesitate in making the choice willingly, heartily, effectually. The world, your unworthy companions, your own depraved passions and inclinations, will try to tempt you to a choice which will be utterly ruinous to your Christian character and hopes. Rely on it, every promise of happiness will disappoint you which is not founded on duty to God. From Him alone can your welfare come; and he has threatened the most dreadful punishment for the neglect of His service. The execution of His threats may be delayed: but it will not be forgotten. And that execution will be for eternity. Eternity, too, will be the measures of the duration of their happiness who attain to the reward of the faithful. Let then sinners entice: go not after them. Let temptation allure: turn away, flee from it, look to God for grace to resist it. Let neither the pursuits, the profits, the pleasures, nor the honors of the world, fix your strong attachment. Let God and His service have your unshared *devotion*. Then that Heavenly Guide of your youth, your reconciled Father in Jesus Christ, will bless your humble dependence on His grace, your prayers for it, your devout use of the means He has appointed for its conveyance, and your faithful application of its succors to the practical purposes of Christian holiness and virtue. He will guide you safely through all the temptations to which your earlier life is peculiarly exposed, and all that may beset you through your whole probation. He will convince you, by your own experience, that the ways in which He guides are ways of pleasantness and paths of peace; in which you will have more real enjoyment than all the world can give; and in which, though they may sometimes lie through the dark regions of sorrow and affliction, you will ever have shining over you the sun of consolation and hope. In every event of your pilgrimage, He will be your "Shepherd; therefore can" you "lack nothing. He shall feed" "you" "in a green pasture, and lead" you "forth beside the waters of comfort. He shall convert" your "soul, and bring" you "forth in the paths of righteousness, for His name's sake. Yea, though" you "walk through the valley of the shadow of death"—and O remember what multitudes are suddenly called, are called in health, in youth, and in the midst of the freshest pleasures, the gayest mirth, and the brightest hopes, to go down into that gloomy valley; and remembering this, fail not, each one of you, seriously to reflect that *you* may be the next one called—"though" you "walk through the valley of the shadow of death," you "will fear no evil; for" He will be "with" you; His "rod and staff" will "comfort" you. And that dread valley passed, He will "lead" you, "and bring" you "unto" His "holy hill;" to his own blest presence in heaven, where there "is the fulness of joy, and pleasure for evermore." O then, bow your hearts in true faith, in meek submission, in earnest devotion, and in unreserved dedication, to the Lord your God. And be this the sincere, affectionate, and confiding language of your grateful souls, *My Father, Thou art the Guide of my youth. I am Thine. To Thy direction and guidance I freely and wholly surrender myself. Keep me near Thee while I live. Take me to Thyself when I shall go hence, and be no more seen on earth.* B. T. O.

Christianity is a religion as much of right sensibilities as of intellect.

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. VI.

Third.—Chronological Scale.—From what has been suggested, one may easily perceive, that the great difficulties in adjusting the visits of St. Paul to Jerusalem, are by no means confined to the Galatian, or third visit. All attempts to verify the episode in Acts ix. 26–31, seem to have been relinquished, and all attempts to reconcile the fourteen years interval with the veracity of the sacred narrative, have failed. No apology need therefore be made by me for offering suggestions, and for furnishing the heads of a few arguments, the force of which (and of the many which I might add), can easily be estimated and supplied by my "governors, teachers, spiritual pastors, and masters."

SCALE:

A.D. 28.—The Conversion of St. Paul.

A.D. 31.—Then after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord's brother (Gal. i. 18, 19).

And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple (Acts ix. 26).

Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the Churches of Judea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed (Gal. i. 21, &c.).

A.D. 44.—Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also (Gal. ii. 1).

But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus (Acts ix. 27).

A.D. 50.—And I went up by revelation, and communicated with them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain (Gal. ii. 2), &c., &c.

And he was with them coming in and going out at Jerusalem (Acts ix. 28).

A.D. 52.—Epistle to the Galatians written. See preface to the Epistle in D'Oyly and Mant's edition of the Holy Bible.

A.D. 54.—And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus (Acts ix. 29, 30).

And when he had landed at Cæsarea, and gone up and saluted the Church, he went down to Antioch (Acts xviii. 22).*

A.D. 55.—Then had the Churches rest throughout all Judea, and Gallilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied (Acts ix. 31).

All they which dwelt in Asia heard the word, both Jews and Greeks (Acts xix. 10).

So mightily grew the Word of God and prevailed (Acts xix. 20).

In order to show the desperate ingenuity that has been applied to harmonize the chronology of St. Paul's visits to Jerusalem, I copy the scale published by Coneybeare and Howson, Vol. I., p. 251. After shewing very convincingly, that the Council must have been held at Jerusalem A.D. 50 or 51, which, they admit, was St. Paul's *third visit*, we find the following, viz:—

"A.—Conversion."

"B.—3 years' interval (probably Judaically reckoned,= 2 years.")

"C.—Flight from Damascus and visit (1)."

"D.—Fourteen years' interval (probably Judaically reckoned=13 years.")

"E.—Galatian visit."

Then placing the flight in A.D. 38, they say: "Then the *Galatian visit* was 38x13=51, which agrees with the time of the Council (i.e. visit 3)."

Our Rev. authors have stated their case so plausibly, that one is at first inclined to yield his assent to it, as to a case proved, a lemma demonstrated.

But look a little more closely, and that which I have already stated will appear almost ludicrously, viz., that in the whole scale *there is no mention made of any second visit!*

It must not be supposed, however, that our Rev. authors are without good examples in these desperate efforts, the fallacy of which appears so conspicuously when the elements of the problem are arranged in a tabular form. I will now present the same table altered so as to conform to the sacred text.

A.—Conversion.

B.—3 years interval.

C.—Flight from Damascus and *visit* (1).

D.—Fourteen years interval, *and visit* (2).

E.—Galatian visit, or *visit* (3).

In this scale, E. is = 50 or 51; and the *fourteen years* are not to be reckoned back from that, but from the *second visit*, according to the Apostle's solemn declaration to his Galatian people (Gal. ii. 1). D. then is 44; C. is 31; and A. is 28; and B., the interval between A. and C. Thus we have, at last, a scale or skeleton conforming to a strict and arithmetical construction of the sacred text; we have the six verses in the ninth chapter of Acts, 26–31, distributed so as to harmonize the conflicting accounts with each other; we have the first and second verses of the second chapter of the Epistle to the Galatians, responding to the two visits set forth in the Acts; and we have the concurrence of profane history, in fixing the famine of Claudius in unity with the second visit to Jerusalem.

To those who are inclined to slight these suggestions on the ground that the year 28 is too early a date for the Conversion of St. Paul, I present the demonstrations of Dr. Jarvis, only to the point that the Crucifixion took place in that year, according to the vulgar æra; and I also ask, how is it possible to avoid that conclusion, if we suffer ourselves to be guided by the year 44?

I may be answered, that reckoning Judaically, the seventeen years demanded by St. Paul's account, may be reduced to at least fifteen years, which would give 30, for the year of the Conversion. I admit that the interval of fourteen years may possibly be subject to such a reckoning, but the interval of three years seems to require the full amount of three consecutive years exclusively. But on this point see our Rev. author's 2d vol. 562, and Note to No. 4 of the suggestions.

In Acts xxii. 17, allusion is made by St. Paul, in his address from the stairs, to a previous visit to Jerusalem. After narrating the circumstances of his conversion, he makes a transition over an intervening space of time, omitting all mention of his escape from Damascus and his journey to Arabia, but he gives us due warning that he is making the transition, "And it came to pass." Between the first and second chapter of the Epistle to the Galatians, there is no such intervention.

I suggest that the above passage refers to the second visit A.D. 44, for the following reasons: The object of his first visit was, to see Peter, and not to preach, and he assayed to join himself "to the disciples." The utmost that he could hope, was that he might be recognized by them. But such was the horror inspired by his name and its fatal associations, that even the sanction of St. Peter's dwelling failed to extinguish the antipathy. For one, who was not recognized as a disciple, to preach for his repudiators would have been useless, even supposing that St. Paul felt himself at that time authorized to preach at all. But at the time of his second visit, he was recognized as a disciple, and as one of the "prophets" of the Church at Antioch. He was a man of great intrepidity, the blood of St. James, and the chains of St. Peter, and the fury of a starving multitude, were just the fit conditions to stimulate his fervid eloquence; his heart's desire and prayer to God for Israel, was that they might be saved. There can be little doubt, also, that could he have chosen his own see, it would have been unto the Jews and not unto the Gentiles: and indeed, as far as human wisdom and experience enlighten us, the former field would seem to have been that for which his education best fitted him. Up to this time he had labored in comparative obscurity, in Cilicia, Syria, and some portions of Arabia; his good report had preceded him to Judea, and he now finds himself an acknowledged prophet in its distracted capital, a welcome harbinger of relief to a portion of its hungry populace.

He prayed in the Temple, he was in a trance, he saw HIM.

"Depart, for I will send thee far hence unto the Gentiles," was the unexpected answer to a plea for authority to preach in Jerusalem, a plea, unanswerable to human wisdom, but of no avail in the Divine system.

Future visions had been promised to St. Paul at the time of his conversion. "It shall be told thee what thou must do" (Acts ix. 6). "It shall be told thee of all things which are appointed for thee to do" (Acts xxii. 10). "Of those things in which I will appear unto thee" (Acts xxvi. 16). And here we find the secret of St. Paul's retirement, the secret of his not immediately entering upon his apostolic office, the secret of his patient abiding in the inferior orders of the ministry until the time he was called to be an Apostle.

The vision in the Temple is one of the most awful ever vouchsafed to our race. Six years previous, the Jews were driven to desperation by the menace of Caligula to set up his statue in the holy of holies. Now the desecrated place was thrice sanctified again by Him, whose mortal agony rent its vail in twain. Sight and hearing were vouchsafed to St. Paul. It was not the Shekinah—but HIM.

St. Paul went out of the Temple an Apostle. But even this commission was in the future. "I will send thee far hence unto the Gentiles." The vision referred to by St. Paul, A.D. 58, as having occurred about fourteen years ago, was in all probability this vision of A.D. 44, in the Temple. It was perhaps on that very Easter night, in which the prison doors opened of themselves to St. Peter. Let us imagine St. Paul returning from the Temple to the house of Mary the mother of John, "where many were gathered together praying"; or imagine him secreted with James and the brethren, from the persecution of the Jews, in some place "where prayer was made without ceasing"; before he is sufficiently recovered from the ecstacy of his own trance to distinguish "whether in the body," or "whether out of the body," the story of St. Peter's miraculous liberation is proclaimed.

Not exalted above measure by the abundance of the revelations, he returns to Antioch, still meekly seconding St. Barnabas, and humbly waiting for the signal for his apostolic labors to begin. O.

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* The brief allusion to this visit, in Acts xviii. 22, is a confirmation of its identity with that more fully described in Acts ix. 29, 30. St. Luke is supposed to have been absent from St. Paul's company from A.D. 51, until A.D. 58, Acts xvi. 17, to Acts xx. 5, and therefore not present with him in Jerusalem during the fourth visit, A.D. 54.

For The Churchman.

Mr. Editor: As a dutiful son of the Church, I am bound to read to my congregation the Pastoral Letter of the late House of Bishops; and I shall feel myself happy in doing so, while I must regret that the document is of such a miscellaneous character, and embraces so many objects, that it touches much too hastily upon some portion of them. There is one point, at least, on which our Right Reverend Fathers might, I think, have dwelt more at large, and with greater tendency to edification: I mean, *The Church Press.* After speaking in terms of suitable reprehension of the strifes and dissentions which have led to frequent apostacies from the fold of the Church, the Pastoral proceeds:—

> "The agitations which have thus disturbed the peace of the Church within the last ten years, have been most deplorable in their consequences. Brethren in the bonds of the Church, who should have lived together in harmony and love, and whose only strife should have been, who should do most for the elucidation and extension of their common faith, have learned to look upon each other with distrust, to doubt each other's sincerity; to aggravate each other's supposed errors; to ascribe to each other's opinions, consequences which the holders of those opinions would utterly disavow; and thus, instead of regarding them merely as illogical reasoners, they have learned to brand them as corrupt in doctrine.
>
> "The Church press, too, and especially its periodical press, has had its share in this uncharitable work." p. 6.

Now, of this naughtiness of the Church press, and especially of the periodical press, it is to be presumed that our Right Reverend Fathers speak advisedly and truly; though for myself I must say, that in the few periodicals with which I am acquainted, I discover nothing of the bitterness and licentiousness of which they complain. But, at the same time, it must be confessed, that there are abundant issues from the press, which bear on their front all the reprehensible characteristics pointed out in this passage, and which are more productive of mischievous consequences, than all the Church periodicals put together. I mean the floods of incendiary pamphlets, sent gratuitously through the mails, to parish clergymen in all parts of the country. Those pamphlets are peculiarly calculated to disturb the peace of the Church—they distort facts—they create distrust—they impute to a large class of the clergy and laity of the Church, sentiments and views which they do not hold, and charge them with motives which they utterly disavow—they seem designed, in short, to foster party views, and to keep up strife and dissension.

Why the bishops do not speak out more openly and distinctly of those publications, I am at a loss to conjecture. Is it because some of these pamphlets happen to be written by one of their own number—or because they are issued under the sanction of a schismatical association, called the "Protestant Episcopal Society for the Promotion of Evangelical Knowledge," of which some of the bishops are members or prominent officers? If so, though our regret is none the less, we may still give the majority of the House of Bishops some credit for extreme tenderness, in sparing the feelings of some of their Right Reverend brethren, by thus passing over those offensive publications, under the vague and general name of "the Church press."

A Country Pastor.

London, Upper Canada, Nov. 16, 1853.

To the Editor of The Churchman:

It would be matter of gratulation to the Church Catholic in America, if some leading Divine of the Church would publish a succinct history of the Anglo-American Church, from the earliest period of the introduction of its Divine truths which she teaches into the late colonies now forming the great country of the United States of America, the various trials she has had to pass through, and the blessed success vouchsafed to her in connection with the Apostolic source from which she sprang—for, amidst the clouds and darkness from which she is shining forth with the brightness of noonday splendor, surrounded as she has been by the mist of the heteregenous medley of individual ambition, and opinions which have hammered out, upon the anvil of crude imagination, such a multitudinous corps of Ethics, enough to distract weakened uninformed minds it is fitting that as her foundation is upon the holy Hills, her candle should not be hid under the Bushel; as amidst all the wily arts of Popery, dissent, and their accompanying Infidelity, she is evidently now the Spiritual Salt of the Earth in America.

It is certain that truth will, at last, prevail; but it nevertheless requires channels through which to communicate its pure streams to man, else it may become distorted through the variegated wily arts of the evil one, always ready to divide and destroy.

The late Convention of the Protestant Episcopal Church at New York may fairly be looked upon as a means under God of much good to the welfare of spiritual instruction of the people in this widely settled Continent, many parts of which sadly lack sober and thoughtful spiritual aid; and the Church, whose mission is immense, and of Divine origin, should not rest until the knowledge of the Lord covers this fair portion of the Earth, as the waters cover the Seas which surround it; and through her instrumentality the true knowledge of the Lord be universally diffused, until all within the scope of her labors shall be taught a knowledge of Him, from the least to the greatest, through the Revelation of Jesus Christ.

The refreshing gleam of hope, for its calm and certain spread on this whole continent, which the late Convention of the Bishops, Clergy, and Laity, at which our Colonial and English deputations were so christianly and happily received, gives promise of a united action of those to whom is committed the care of the Churches, and promote that unity of feeling, of faith, and worship, which is indeed so necessary in the great family of christendom, that all the faithful may be aided in the grand design of becoming one fold under one Shepherd. It is indeed a grand contemplation for all nations, kindreds, tongues, and people, in one rational liturgy, on the same hallowed Sabbath, to be found addressing the throne of heavenly grace, with one accord, and in one form of sound words, and embracing the same hopeful doctrine of salvation, through the same common mediator, and for the exercise of which hope there is so great a harvest-field on this vast continent.

The Protestant Episcopal Church in the United States of America seems now pointed out as a shield of sound faith, and as she possesses with her body the strong vitality of a true branch of the one Catholic and Apostolic Church on earth, to unite her people in the bond of peace and true holiness, is a work of infinite importance. A history of her struggles in her apostolic mission, would aid her onward course in bringing her beauty and holy usefulness acceptably before a people amongst whom she is now so favorably planted; and it is hoped that these simple suggestions may not be lost upon her clergy and people, though offered by an humble Layman.

THE CHURCHMAN.

NEW YORK, NOVEMBER 26, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

RELIGION AND SCIENCE.

We have been desirous for some time past to say a few words on the important subject of the connection between revealed religion and physical science. It is a subject which has occupied our thoughts a good deal, and more especially as it respects those of the brethren who have with us the vows of ordination resting heavily upon their hearts and consciences. We shall say what we have got to say as plainly and as forcibly as we know how; and we do hope that good will come out of a fair consideration of this topic, good to the *laity* as being soundly instructed in these matters, and good particularly to the *clergy* in having more careful attention bestowed upon theological education and training for the ministry. Well, then, to the point.

The thoughtful man who watches "the signs of the times" cannot but be struck with the fact that in our day Revealed Religion is called upon to encounter an array of new and very subtle foes. Infidelity at this date is quite a different thing from what it has ever been before. It is in great measure stript of its coarseness and vulgarity: and low abuse and raillery, bold attempts at argument, sneering contempt or affected scorn for revealed truth, are almost entirely passed away. The Butlers, and Paleys, and Sherlocks, and Campbells, and Chalmers, and such like champions for truth, have routed the enemy in former days, and if infidels have not been effectually and permanently silenced, it has not been because solid and irrefragible argument was wanting to accomplish that result. But the arch-enemy of souls, that "liar" from the beginning, though baffled, is still ever the foe of truth; and the unprecedented advances of the last half century in physical science, in Geology, Astronomy, and other branches of natural philosophy; the profound investigations into metaphysical science by continental neologists, the researches into ethnology and archaeology, the explorations in Egypt and at Nineveh, have afforded new and abundant matter for cavil and objection to the holy Scriptures. At the present day the infidel usually takes higher, and apparently more noble, ground than was done fifty or an hundred years ago. He finds, for example, in geological science reason to believe that this earth has existed for very many thousands of years, whereas the Bible asserts, or certainly seems to assert, that it was created about six thousand years ago. Geological facts, as he presents them, cannot be put aside, and he triumphantly settles the matter by rejecting the Bible altogether as a revelation from God. His argument is, very briefly, Geology and the Bible do not agree; Geology is certainly true, therefore the Bible is certainly not true.

So the Astronomer, surveying the vast, and to our conception limitless, expanse of creation, and contrasting with this myriad of myriads of worlds, this mere speck of matter, this insignificant atom on which we live, asks—and asks with an air of triumph—if it is to be believed for a moment that what the Bible states about mankind and the earth where we live, is at all probable, or even possible. Would God, the Infinite Creator, dwelling in unutterable glory and majesty, with millions of worlds surrounding his throne, and ten thousand millions of angelic hosts worshipping and adoring Him in heaven above,—would God care for a mere atom in His creation, and care for it too to such an extent as that He would send His only Son to become incarnate and suffer death for the worms of a day existing on it? It is not credible for a moment, says the Infidel Astronomer; and so, of course, the Bible is not true which asserts the contrary.

Infidelity now rarely descends to low abuse; it is fully aware of what has been done by the defenders of truth in setting forth the argument, the invincible argument, from analogy, from history, from the internal purity and power of the Gospel, and the like; it astutely avoids entering upon a field where it has again and again been defeated. Its present policy is wholly different from what it was in the days of the Hobbes, the Woolstons, the Voltaires, the Gibbons, the Paines, and such enemies of the Bible. Physical science, it seems, affords a powerful lever to overturn revealed truth if it can once find a stand-point; and to a considerable extent it has already been used to the troubling the faith of many, and leading more than one into open rejection of revelation. Metaphysics and mental science in the hands of the acute and fearless Germans have also been brought in aid of the same cause, and more than one has lost himself in the fog of "direct insight," "subjectivity," "pantheistic spiritualism," and so on, in which Hegel, Lessing, Newman, Parker, and others, have enveloped the truth relating to man's spiritual nature and the doctrines of the Gospel. Explorations and antiquarian research in Egypt and at Nineveh, as well as numerous bold speculations in ethnology and archæology, have, too, helped to vex and frighten those who have not time or opportunity to see what they really avail against the holy Scriptures.

Now comes the practical question, What is to be done? If the clergy are to be considered as the teachers and defenders of truth—if they are to be thoroughly furnished for their work, it will never answer to have them ignorant or mere smatterers in respect to several branches of science. They must be reasonably prepared to meet the foe on his own ground, and to do this to any advantage certain topics ought to form a specific part of their preparation. We venture to assert that, with rare exceptions, our clergy are little acquainted with the points above alluded to, and would at once be likely to meet with a mortifying defeat at the hands of a really scientific skeptic. Our General Theological Seminary, excellent as its appointments may be considered with regard to exegesis, history, systematic divinity, and pastoral theology, is not provided at all with a professor in the department of the Evidences, as these need to be studied now with reference to the present mode of infidel attack. The consequence is, of course, that most of the brethren feel themselves unable to contend successfully against the subtle and fierce assaults upon the truth as it is in Jesus, which infidelity, using science as its weapon, is now in the habit of making. So far from it, the unbeliever at the present day boastingly vaunts—not without show of reason—that the clergy are little better than "dumb dogs"; and book after book is issued and scattered over the land to demonstrate that the Bible is only "cunningly devised fables," and quite unworthy the enlightened age in which we live.

As was said when we began, much thought on this subject and some study has led us earnestly to desire that, if possible, there might be more attention given to this matter, and the clergy be better furnished for the battle with the subtle and learned infidelity of our day than at present can well be the case. We want a department of the evidences, the evidences more especially looked at in the present phase of infidelity. We want an able and learned professor in the Seminary, whose duty it should be to lead the students to see and feel how important it is that they know both the value and extent of scientific research in our days, and also where it seems to, or does really, conflict with the Bible as we have been accustomed to read it and interpret it. Such instruction, guidance, and aid as he could and would afford the younger clergy, would, we are certain, be invaluable. May God put it into the heart of some one to whom He has intrusted wealth and sufficiency of means, to devote a portion of his wealth to this noble end, the endowment of a professorship of the Evidences of Revealed Religion, more particularly with reference to the infidel arguments drawn from physical and metaphysical science.

As a suitable pendant to these remarks, we beg leave to quote a passage from a distinguished countryman, whose labors in behalf of religion and science entitle him to speak with authority:

> "An opportunity (is now afforded me) of calling the attention of the religious public to the great inadequacy of the means now possessed of acquiring a knowledge of the different branches of natural science. I refer especially to comparative anatomy, zoology, botany, and geology, in our literary and theological Seminaries. The latter, so far as I know, *do not pretend to give any instruction* in these branches. And, in our Colleges, that instruction is confined almost entirely to a few brief courses of lectures; often so few that the students scarcely find out how ignorant they are of the subjects; and hence those who are expecting to enter the sacred ministry vainly imagine that, at almost any period of their future course, they can, in a few weeks, become sufficiently acquainted with physical science to meet and refute the skeptic. In all our Seminaries abundant provision is made, or it ought to be, for the study of intellectual philosophy and biblical interpretation. So well satisfied are two of the most enlightened christian denominations in Great Britain—the Congregationalists and the Scottish Free Church—of the need of more extensive acquaintance with the natural sciences in Ministers of the Gospel, that they have attached a *professorship of natural history* to their *theological* seminaries. . . . . . These need, it seems to me, professorships of natural theology, to be filled by men who are practically familiar with the natural sciences. If any such chairs exist in these Seminaries, I do not know it. They are *amply* provided with instruction in the metaphysics of theology, hermeneutics, and ecclesiastical history; and I should be sorry to see these departments less amply provided for. But here is the wide field of natural theology, large enough for several professorships, which *finds no place*, save a nook in the chair of dogmatics. This might have answered well enough when the battle-field with skepticism lay in the region of metaphysics, or history, or biblical interpretation. But the enemy have, within a few years past, intrenched themselves within the dominions of natural science; and *there, for a long time to come, must be the tug of war.* And since they have substituted skeletons, and trees, and stones, as weapons, in the place of abstractions, so must Christians do, if they would not be defeated. . . . . If provision be not made for studying the religious bearings of these sciences in our theological Seminaries, our youthful evangelists must go forth to their work without the ability to vindicate the cause of religion against the assaults of the skeptical naturalist. *Would not, then, those wealthy and benevolent individuals be great public benefactors, who should endow professorships of natural religion in our Schools of the prophets?*"

First Report of a Committee on the Sanitary Condition of the Laboring Classes in the city of New York, with Remedial Suggestions.

This Report has been upon our table for some time, craving its share of attention; and had we known as well as we now do its contents, it had not been suffered to crave so long. It has bee prepared and published under the direction o that excellent "Association for Improving the Condition of the Poor," by whose judicious plan of operations, during the brief period of its existence, a vast amount of suffering has been most effectively relieved. In general we have little confidence in associations of this kind. They who form them mean well, but there is always some defect in the arrangement or the execution of their plans, through which the intended charity is frittered away to little or no purpose. The difficulty will in most cases be found to lie in the want of that nice adjustment of instrumentalities by which alone charity can be effectually dispensed through agents. Charity is too tender and sensitive a thing to be much handled with safety. Where the hand that ministers belongs not to the heart that prompts it, the chances are, it will be chilled and robbed of its vitality in the passage from hand to hand. If it be not systematized to death, its object will be so far removed from its source, that the stream may indeed refresh the body, but will convey little warmth or refreshment to the spirit, such as the touch of heart to heart communicates. Unless therefore the agency be the simplest and most direct, charity will be lost somewhere. But however true this be, it is not strictly to the present purpose, nor does it apply to the Society by whose orders the Report we have in hand has been prepared.

We know not how widely this pamphlet has been or will be circulated, nor whether its startling facts and statements are likely to meet the eyes of those whom they chiefly concern—if indeed there is a citizen whom they do not concern, and that most closely. The poor of this city are suffering grievous wrongs at the hands of those who have not even the motive of self-interest for inflicting them. Heartless indifference to woes and evils that might be removed, is too common to our experience and observation to create much surprise, but where this is joined to a narrow, blind, and self-destructive policy, which can no more discern its own interest than it can feel the ordinary obligations of humanity, there is good cause for indignation and outcry. Such is the policy of the capitalists of this city, who are dooming the laboring classes to all the body and soul-destroying influences that crowd upon them in the cramped, wretched, and filthy tenements in which they are forced to dwell. For these they pay a rent that gives the landlord a usurious and enormous interest upon his invested capital, which would amply remunerate the erection of roomy and comfortable dwellings, wherein the occupants would be secure from the corrupting and demoralizing influences that now surround them. To prove the existence of such evils and bitter wrongs, and to bring about a remedy by which all would gain and none lose, the Committee have been at the pains to collect an array of facts that tell the story of the poor man's grievances with heart-sickening plainness. There is no disguising nor ignoring such statements, which any one may easily verify; nor do we well see how the law-making power of this city can shut its eyes to such systematic imposition and grinding extortion as are exposed in this Report. Here is an extract which we take almost at random, and which is scarcely more than a general statement of what is elsewhere in the Report repeated in statistical detail:

> In the lower wards, there are thousands of poor persons, but comparatively few buildings suitable for their accommodation. Most of the houses are those which were formerly occupied by the wealthy who have removed up town; and now in their dilapidated state, many of them are tenanted by miserably poor Irish and German emigrants. Large rooms have been divided by rough partitions, into dwellings for two or three families—each, perhaps, taking boarders, where they wash, cook, eat, sleep, and die—many of them prematurely, for the circumstances in which they live make fearful havoc of health and life. And *in addition, night lodgers*, consisting of homeless men, women, and children, are not unfrequent, who for a trifling sum are allowed temporary shelter. There, huddled together, like cattle in pens, the inmates are subjected to the most debasing influences. Many of the dwellings, moreover, are out of repair; and the yards, from neglect of the sinks, in so vile a condition they can scarcely be stepped into, without contracting filth of the most offensive kind. Yet, however pent up or dirty these places, other things being equal, the rents are from 25 to 30 per cent. higher than up town. The usual charges for single rooms, in the second or third stories, are from eight to twelve dollars a month; and for basement or attic rooms, from four to six dollars a month. The premises are usually sub-let to tenants who pay in advance, by an Irish or German liquor seller, who manages to occupy the best apartments himself, at their expense, and to pocket a considerable surplus.

The whole subject should appeal rather to justice than to benevolence, and if our capitalists can be taught either humanity or self-interest, and our city legislature be not utterly and irretrievably corrupt, we may hope something from the labors of which this Report is the result.

Good men will not wait the tardy steps of law for the remedy of evils which stare them in the face, and will make charity do the work of justice. In this, as in all its labors, the *Association for Improving the Condition of the Poor*, have done great service, both to our poor brethren to whom we owe so much, and also to all good citizens, whose interests are involved in the subject. The physical and moral results of the existence of such evils as are here detailed—the presence of hot-beds for pestilent disease and moral debasement and corruption, are surely enough to rouse the most inert to the preservation of life, health, and property, by the removal of evils that have already too long existed. Above all, let the appeals of humanity, justice, and charity, which come from our laboring classes with such eloquence through the facts of this Report be not unheeded. Let them have, in fairness and honesty, decent and healthy habitations, pure air, and those ordinary protectives to virtue and self-respect, which will encourage them to praiseworthy aims, and foster in them a love for the decencies of life. They will then become, instead of the corruptors and disturbers, the strength, the bone and sinew, of society and social virtue.

◆

DOMESTIC MISSIONS.—We shall offer no excuse for calling the attention of our readers, with all possible earnestness, to the following circular issued by the Committee of Domestic Missions. Now, surely, if ever, is the time for a seasonable and effectual planting of the Church in the great West of our American Empire Republic. It will needs cost much money, but not a whit more than we shall be the better and even the richer for giving. In addition to what is stated in the subjoined Appeal, we are able further to state, from a source perfectly authentic and reliable, that in Oregon the salaries of the missionaries, the Rev. Dr. McCARTY and the Rev. Messrs. WOODWARD and FACKLER cannot well be less than about $2-200, all together; while the Missionary Bishop will need at least $2,500. And to show that now is the time for action in that quarter, it may be well to state, that a meeting of the clergy and laity of the Church was held in St. Paul's church, Oregon City, on the 2d of August last; at which certain measures were inaugurated towards the establishing of educational institutions, and among other resolutions was passed the following:

> Resolved, That this meeting of Churchmen in Council assembled, impressed with the conviction that the appointment of a Missionary Bishop for the Territories of Oregon and Washington, is a measure of the first importance to the proper organization of our Church and its successful establishment here, respectfully and earnestly request the General Convention to make such appointment at the next session.

California, too, it is certain, will need at least $3,000 a-year for its Missionary Bishop; and if ten other clergy go out with him, as there ought not to be less, they will need, for the first year, expenses and outfit, at least $1,500 each. So that the funds of this department, to do its absolutely *necessary* work, must not fall short of about $50,000. Of this sum, of course the $33,000 mentioned in the Appeal is already pledged to those actually embarked in the cause. We say therefore, all hands for California and Oregon! Let us all, High-church, Low-church, and Middle-church, "Tractarians," "Evangelicals," and those who stand between them,—let us make a long pull, a strong pull, and pull all together! Here is the best of opportunities for us all to show, *by our works*, that we love the Church more than we love our own opinions.

Advent Appeal for Domestic Missions.

To the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America:

It has heretofore been usual for the Domestic Committee, having in charge the home missions of the Church, to ask, at Advent, the aid of the brethren.

The undersigned, recently appointed by the Board of Missions as the Domestic Committee, find themselves in a position new to most of them. With but one or two exceptions, none of them have ever served on the Committee; and with regret, they find themselves compelled to state that the affairs of this department of our Missions are in a most unprosperous condition. As to the causes that have led to this, they mean not to enter here into statement or discussion: their business is, with GOD's help, to remedy the evil if possible.

The Committee feels that a very important trust has been confided to it; that the faithful execution of the trust is designed to benefit the whole Church; and it indulges the hope that the support and confidence of the Church will be generously extended in aid of its efforts. Without such aid and confidence, the task before us is alike discouraging and fruitless. To make prosperous the department of Domestic Missions, and, in the exercise of the appointing and other powers confided to us by the constitution of the Society, we are perfectly willing to work with all fidelity, honesty, and zeal, knowing no other object than the great one of seeking, through the instrumentality of the Church, the diffusion of the blessed truths of the Gospel of our LORD and SAVIOUR.

That we may not be censured hereafter, we owe it to ourselves to state that we find, upon entering on our duties, about eighty-four stations now occupied by the action of our predecessors in the Committee; liabilities, that must be met between now and next October, amounting to $33,000; and, as usual at this period of the year, but little in the treasury. We further find, that more than one thousand of our parishes last year contributed *nothing*; and that the residue contributed only about *seventeen thousand dollars*.

To sum up all in one word, the department must languish, if not utterly die, unless the Church will give to it more of its confidence and aid. It ought not to be left to die. If our brethren will sustain the Committee, we will endeavor faithfully to do our part. We can say no more.

JONATHAN M. WAINWRIGHT, *Chairman.*
FRANCIS L. HAWKS,
LOT JONES,
CHARLES H. HALSEY,
JOHN H. HOBART,
LUTHER BRADISH, } *Committee.*
CYRUS S. CURTISS,
G. N. TITUS,
J. D. WOLFE,
T. N. STANFORD,

Church Missions, Domestic Committee,
49 Chambers street, New York,
November 7, 1853.

☞ Remittances to be addressed, "*Thomas N. Stanford, Treasurer, 137 Broadway, New York.*"

BANNER OF THE CROSS.—We take great pleasure in announcing that this able, honest, and faithful organ of sound and judicious Churchmanship is likely to be revived. The thing is to be done under the joint auspices of the Rev. Mr. OGILBY and the Rev. Dr. COLEMAN; names which have long been identified with the best features of the cause, which are a sufficient guaranty of whatsoever is most to be desired in the tone and temper of a Churchpaper, and than which none could do more to give such an undertaking credit. With the prospect of such allies and fellow-workers, we cannot choose but take fresh encouragement for the work; and we feel sure that all whose hearts are in the good old cause, will rejoice with us, that the Church is still to have a genuine organ in our sister city of Philadelphia. The Editors have begun by issuing a specimen number, with a view to secure beforehand the requisite patronage to warrant the undertaking. We know not how we can better help forward the work, than by transferring to our columns the following "Circular," which comes forth as the leading editorial of the number in question:

> The undersigned intend to re-commence the publication of the BANNER OF THE CROSS, if due encouragement is given to the effort, in the first week of January, 1854.
>
> Arrangements have been made to transfer the Paper, in which the Banner was merged, to New York, and to connect it with a Journal of that city. This fact seems to the subscribers to warrant their present attempt to restore a Paper so long identified with true Church principles, and which for years set forth to the Church those views which are at once her glory and defense. We are assured that the Churchmen of Philadelphia will not, without a strenuous effort, allow their city and Diocese to be deprived of the only Journal which expresses the sentiments of so large and important a portion of the Church. Nor will those parts of the Church in other Dioceses, which have so long depended upon the Journal published in this city, refuse their aid in sustaining a sound Church Paper in so important a position.
>
> We are further encouraged in this undertaking from the fact that, by several of the Bishops and many of the Clergy and Laity, in various parts of the Church, strong regrets have been expressed that the Banner had been discontinued, and earnest wishes have been added for its re-establishment. In obedience to these calls, we propose to raise again this old standard of the Faith once delivered to the saints. On its folds shall be inscribed the same truths which it has borne in all its conflicts for the faith. Its only glory shall be in the Cross of our Lord JESUS CHRIST. Its sole aim shall be the welfare of the Church of the Living GOD, the pillar and ground of the Truth.
>
> We seek to establish no new Paper. We only bring back, not from the dead, but from its brief repose, an old and familiar friend. With the same object, in the same form, under the same Editors who separately conducted it for many years, we may appeal to the past to indicate our future course. Our great object shall be to make the Banner, as it ever has been, a Churchpaper, supplying Churchmen with Ecclesiastical intelligence, discussing matters of immediate and practical importance in a proper spirit, and furnishing to the Family circle interesting and profitable reading. As far as possible, we shall strive to avoid controversy, though we shall never shrink from the duty of setting forth clearly, and firmly defending, "the truth and the whole truth." We shall strive to rule the temper and spirit of our Paper by the wise and salutary cautions expressed in the admirable Pastoral Letter, lately addressed by our Right Reverend Fathers to Clergy and Laity. Their godly admonitions we shall endeavor to follow "with a glad mind and will."
>
> In order that the Church may know upon whom rests the responsibility of its teaching, the names of the Editors will be set forth in the Paper. As associate Editors, nothing shall appear in our colums which has not the approbation of both.
>
> For the successful prosecution of our design, we must depend upon the hearty and active co-operation of our friends. The help they give, to be effectual, must be rendered at once. Let each one who feels interested in the matter, act as a voluntary agent, and send us a list of subscribers before the first of January next.
>
> For terms, which are to be the same as formerly, see the first page of this number.
>
> All communications, on business or for insertion in the Paper, are to be addressed to the EDITORS OF THE *Banner of the Cross*, Philadelphia. All subscriptions are also to be paid to the undersigned.
>
> FREDERICK OGILBY,
> JOHN COLEMAN.

THE CHURCH AT HOME.

New York.—The vacancy in the Standing Committee of the Diocese of New York, occasioned by the elevation of the Rev. WILLIAM INGRAHAM KIP, D.D., to the Episcopate, has been supplied pursuant to the requirement of Canon X. of the Diocese; and the Rev. SAMUEL ROOSEVELT JOHNSON, D.D., has been unanimously chosen by the concurrent vote of the clerical and lay members of the Committee to fill the said vacancy.

New Jersey. The Rev. JOHN LEE WATSON, D.D. has been elected Rector of Burlington College, and has entered upon the duties of his office.

The Rev. NORMAN W. CAMP, D.D., has been received, on letters dimissory, from the diocese of New York, and is the Rector-elect of Trinity church, Hoboken.

The Rev. ROBERT N. MERRITT has been received, on letters dimissory, from the diocese of Toronto, and is the Rector-elect of St. Peter's church, Morristown.

The Rev. JAMES LEE MAXWELL, Deacon, has been received, on letters dimissory, from the diocese of Pennsylvania, and is the Rector-elect of St. Paul's church, Trenton.

The Rev. J. H. BLACK has been received, on letters dimissory, from the diocese of Pennsylvania, and is the missionary officiating in St. James' church, Knowlton; and Zion church, Belvidere.

Pennsylvania. On Sunday, the 23d instant, St. John's church, Pickering, near Phœnixville, was opened for Divine service by the Rev. SAMUEL DURBORROW, who has zealously labored for its erection. Four persons received the sacrament of baptism on the occasion.

THE SCHUYLKILL Convocation held its twentieth session in Christ church, Reading, on the 7th, 8th and 9th instants. All the members of the Convention were in attendance. Six public services were held in Christ church, Reading, and ten in St. Michael's church, Birdsboro', together with the usual private meetings of the members. The Rev. D. WASHBURN preached the Convocation sermon.

Connecticut.—*The Calender* of 19th instant, has the following paragraph:

> We learn from a reliable source, that the Rev. J. L. CLARK, D. D., has concluded to decline the appointment of Secretary and General Agent of the Domestic Committee of Missions. We would not exercise an undue selfishness, but with the good of this Diocese at heart, we cannot say that we regret his decision.

Kentucky. The vestry of St. Paul's, in Louisville, has elected Rev. Dr. DENNISON, of Williamsburg, Virginia, rector of that congregation, and he has accepted the call. The congregation has been without a stated minister since the resignation of Rev. Dr. ROOKER.

THE CHURCH ABROAD.

England.—For several weeks we have noted the progress of the controversy touching the aggressive course pursued by Bishop GOBAT towards the Eastern Church. We now again refer to it in order to put our readers in possession of some documents in relation to the matter, which will help them to understand the state of the question. The laws of the Catholic Church are so seriously involved in the question, that it cannot be regarded with indifference; and if, as we suspect from some indications, the controversy is to spread to this side of the water, and an appeal to be made to our own branch of the Church for its voice on the subject, there is additional reason for giving to it serious consideration. There is by no means a unity of opinion as to the propriety of the course pursued by the "Protest Committee," even among those who agree with their view of the Bishop's proceedings. The Protest, it is to be feared, will be ineffective and fail of its object for want of Episcopal signatures, which would have given to it a weight and authority that it does not now possess. It might have been so signed had the action of the Committee been more deliberate and cautious. In the letter of the Bishop of EXETER, which we give below, it will be seen that he goes behind the whole question now agitated, and regards the Jerusalem Bishopric in itself an infraction of the laws of the Catholic Church. The Metropolitan disavowal will be likely to damage materially the force of the Protest.

> "Whereas certain Clergymen have addressed a Memorial to the Oriental Patriarchs and Synods, in which the Anglican Bishop in Jerusalem is accused of having exceeded the proper objects of his Mission, and of introducing Schism into the Eastern Churches;
>
> And whereas, some of the names affixed to the said document are names of persons who hold official stations in the United Church of England and Ireland, and it might be supposed, at least in foreign parts, that a censure of the Bishop, as having acted without due authority from his Church, would not be made by persons who were themselves acting without such authority;
>
> Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration, that the said Memorial does not in any manner emanate from the said Church, or from persons authorized by that Church to pronounce decisions.
>
> We are induced to take this step, first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorized proceedings of the Memorialists; and, further, because we sympathize with our brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.
>
> J. B. CANTUAR,
> T. EBOR,
> JOHN G. ARMAGH,
> RICHARD DUBLIN."
>
> Nov. 1, 1853.

> "BISHOPSTOWE, Oct. 24, 1853.
>
> *My dear Dr. Mill*,—I have received a letter from a friend, informing me that the absence of my name from the Protest now in circulation against certain acts of the Right Rev. Bishop GOBAT (called by many Bishop of Jerusalem) has been considered as a proof of my disapproving that Protest.
>
> Permit me to say, that such a conclusion is wholly unfounded.
>
> I declined to sign that Protest—and, indeed, to inquire into the statements on which it is based—simply because I had previously protested, by a formal instrument addressed to the late Archbishop of CANTERBURY (under date May 25, 1849), against the consecration of any successor to Bishop ALEXANDER at Jerusalem, as involving very grave violations of the laws of the Catholic Church, and of our own branch of it in particular.
>
> Having made that Protest, I cannot enter into consideration of the details of conduct on the part of him who ought not, in my judgment, to have been sent thither by any authority of this Church or country, to minister as a Bishop without the express permission of the Bishop within whose Diocese Jerusalem is situate. In truth, I know not how to distinguish the principle of that act from the mission of an Archbishop of WESTMINSTER by the Pope.
>
> Believe me, my dear sir, very faithfully yours,
>
> Rev. Dr. MILL. (Signed) H. EXETER."

THE REV. F. D. MAURICE has recently published a volume of "Essays" containing certain theological opinions, respecting which an investigation has, we regret to say, been thought necessary, and has resulted in the retirement of that gentleman from the Professorship of Divinity which he had held in King's College, London. One of the grounds is said to be, that Mr. MAURICE does not hold that the punishment for unrepented sin is eternal. The official report of the investigation has not yet been published, nor is it yet known whether Mr. M. will retain his preachership at Lincoln's Inn.

IT MAY not be known to some of our readers that there is in existence in the English Church a "Protestant Defense Society," backed by the patronage of both Lords SHAFTESBURY and CHICHESTER—the Presidents of the Pastoral Aid and Church Missionary Societies respectively, whose self-imposed duty it is to watch over the interests of Protestantism in particular, and govern the Church in general. In pursuance of its high vocation, it issues from time to time its admonitions, and lays about its cudgels with as little reverence as modesty. Its third paper has just fulminated its censures, and is certainly a remarkable document to issue from the meek opponents of a convocation on the ground that it might proceed with too much violence. The *English Churchman* thus details some of the contents of this Protestant Bull:—

> "The Managing Committee, admonish the Archbishop of CANTERBURY for want of sagacity in giving his sanction to the Colonial Church Regulation and Missionary Bishops Bills, of which they modestly suggest his Grace did not understand the bearing—they censure the Bishop of CHICHESTER for tolerating Mr. GRESLEY, and for assisting at the inauguration of what they term a Tractarian educational establishment at Hurstpierpoint—they censure the Bishop of OXFORD for privately enjoining upon candidates for ordination the study of his brother the Archdeacon's work on the Incarnation—they rebuke by implication a certain Bishop for interfering when MERLE D'AUBIGNE was invited to preach in an Episcopal Proprietary Chapel; the Bishop's name is not mentioned, doubtless in the hope that the dread of future exposure will have a salutary effect on his mind—they place the Diocese of Exeter under an interdict, and finally they pass sentence of deposition from office on the two Archdeacons, DENISON and WILBERFORCE.

OUR READERS may exercise their wits upon the following paragraph from the *Guardian*, where it appears without comment:

> We are requested to state, that "a clergyman who was among those who seceded to Rome, has lately returned to the English Church." The name is furnished to us, but with a request not to publish it, as the party in question at present seeks for retirement.

CONVOCATION was formally prorogued from Oct. 28 to Nov. 30, by Dr. TWISS, Vicar-General to the Archbishop of CANTERBURY.

THE RT. REV. BISHOP SPENCER arrived out in the *Arabia* on the 29th ult., and proceeded to St. Aidan's College, Birkenhead, on a visit to the Rev. Dr. BAYLEE.

A PUBLIC MEETING has been held in London, the Lord Mayor in the chair, to raise funds for building a "ragged church" in Spitalfield, a most degraded and destitute portion of the city. The work has been commenced under the auspices of the London City Mission.

THE CORPORATION of the Clergy Orphan School are making a strenuous effort to extend the power of doing good afforded by that excellent institution. A meeting of gentlemen educated at the school was recently held, for the purpose of taking into consideration how they might best combine to enable the corporation of the institution to avail themselves of the offer of the Rev. Dr. WARNEFORD to provide a site at Canterbury, at a cost of upwards of £3,000, and contribute £4,000 to the building expenses, and £6,000 to found scholarships, provided the committee should think proper to appropriate the present school entirely to girls, and build a new one at Canterbury for boys. This plan would entail altogether an expense of £25,000, and £5,000 would be annually required for the support of the new school for boys.

THE BISHOP OF RIPON has consecrated St. Jude's church, at Pottery-field, in the parish of Leeds. About two years since a clergyman in the midland counties, who does not wish to have his name made public, placed at the disposal of Dr. HOOK, the active and energetic Vicar of Leeds, a sum of £2,000, to be applied towards the building of two new churches in some of the densely-populated districts in that important parish. The reverend doctor selected the districts of Pottery-field, Hunslet, and St. John's, Wortley, formed under PEEL'S Act, as sharers in this magnificent donation, on condition that the Incumbents, Mr. DENT and Mr. BRAMELD, could, within twelve months from the date of the offer, state that they were in a position to commence building a church. If they could not within that time collect sufficient additional funds, the offered donation of £1,000 was to be withdrawn. The conditions were fulfilled, and in September of last year the foundationstone of a new church, to be dedicated to St. JUDE, was laid in the district of Pottery-field, and in little more than twelve months the building was ready for consecration.

THE ARCHBISHOP OF YORK has consecrated a new church (St. Michael's) at Cherry Burton. It is built in the decorated style, with sittings for 350 persons, 224 of which are free.

THE FOUNDATIONSTONE of a new church, to be called St. Stephen's, has been laid at Redditch.

THE UNIVERSITY OF OXFORD has conferred the degree of Doctor of Divinity on the Rev. JOHN ARMSTRONG, M.A., of Lincoln College, the Bishop-designate of Graham's Town.

IT IS stated that there exists an intention on the part of the Ecclesiastical Commissioners to remove the College of St. David, at Lampeter, from that town to Christ Church College, at Brecon; and likewise that the portion of the Diocese of St. David, in which the latter is situated, is to be severed from that See, and annexed to the Diocese of Llandaff. A Committee was appointed during the last Session for the purpose of making inquiries respecting Christ's College, Brecon, and in their report to the Commons they recommended that a clause should be inserted in a bill prepared by them, empowering the Commissioners to effect this removal if advisable; and it is now affirmed that the Commissioners intend to use the power thus vested in them. St. David's College, Lampeter, was founded in the year 1828, through the instrumentality of the late Bishop BURGESS, with a view to meet the wants of the Diocese; but in consequence of the isolated condition of Lampeter, it is deemed necessary to select a better site, and, as the College at Brecon is amply endowed, the inhabitants of Carmarthen have endeavored to obtain the removal to that town, as being the most central situation, possessing railway communication with all parts. The College would likewise be under the eye of the Bishop of St. DAVID'S. This year a larger number of students have been admitted than for a number of years past.

FOR THE BENEFIT of such as may be curious upon the subject of the party divisions of the English Church, and not because we believe much, if any, good is to result from such investigations, which only serve to give prominence and strength to feelings that all desire, or should desire, to bury, we quote the following from "No. CC" of the *Edinburgh Review*—the first number under the new editorship. The article is entitled "Church Parties," and is of a temper and character scarcely calculated to promote the good in which even such exhibitions might result.

The names of Mr. GOODE, Dr. HOOK, and Archdeacon HARE are placed at the head of the article, "as representatives of the three great parties which divide the Church of England." These parties, the reviewer tells us, "are commonly called the Low Church, the High Church, and the Broad Church parties." Towards the end of the article, he endeavors to make something like an estimate of "the relative strength of the different sections." He first takes some of the ascertainable statistics: *e.g.*—

Subscriptions to the Church Missionary Society, supported by all shades of Low Church and Broad Church"	£1,000,000
Subscriptions to the Propagation Society, "all shades of High Church and Broad Church,"	50,000
Subscriptions to the Curates' Aid Society, "mainly High Church"	13,000
Subscriptions to the Pastoral Aid Society, "mainly Low Church,"	30,000
Signatures to the Address in favor of the Gorham Judgment, "Broad and Low Church *Clergy*,"	3,200
Signatures against the Judgment, "High Churchmen, including Clergy and *Laity*,"	1,800

The reviewer next states that having gone through the *Clergy List*, and marked the names of all the clergymen whose opinions he knew—amounting to about 500—he is led to make the following classification of the whole 18,000:

High Church,..	Anglician	3,500	7,000
	Tractarian	1,000	
	High and Dry	2,500	
Low Church, ..	Evangelical	3,300	6,500
	Recordite	2,500	
	Low and Slow	700	
Broad Church,..	Theoretical	1,000	3,500
	Anti-Theoretical	2,500	
Bishops:—Various shades of High Church			13
Broad Church			10
Evangelical			5

The writer proceeds to review the several parties in their founders, their views, practical operations and results. We may have something more to say on this subject.

Ireland.—The Hon. and Rt. Rev. Dr. PONSONBY, Bishop of Derry and Raphoe, died at the Episcopal palace in Londonderry, on the 27th ult., in his 83d year. Dr. PONSONBY had been translated from Killaloe to Derry in 1831. Raphoe was united to Derry upon the demise of the late incumbent of the former see. The annual revenue of Derry, as regulated by the Church Temporalities Act, was £8,000, but it was provided that, on the next voidance of the see, it should be diminished by £2,000; so that the future income will be £6,000 per annum.

THE BISHOP OF CORK, CLOYNE, and ROSS, held the annual confirmation for the city of Cork at St. Nicholas' church; 263 persons were confirmed, the Rev. JOHN CONOLLY, rector of the parish, being the preacher.

THE *Evening Mail* gives a rumor that the Lord Bishop of LIMERICK is to be translated to the See of Derry, vacant by the death of Bishop PONSONBY. Various names are given as likely to succeed to the See of Limerick; amongst them is the Right Hon. and Very Rev. Lord EDWARD CHICHESTER, Dean of Raphoe. The Dean of ELPHIN'S name is mentioned, and also the Rev. Dr. MCNEECE, who fills the divinity chair in Trinity College.

Toronto.—The Rev. HENRY BRENT, incumbent of St. Mark's church, Barriefield, has been appointed by the Bishop to a mission in the township of Hope. The Rev. Mr. BOWER has been appointed to Barriefield.

THE FIFTH of November—the Gunpowder Plot anniversary—was celebrated in Toronto with more than usual demonstrations, by the Orange Lodges, of which there are now thirteen in that city.

Barbadoes—Trinidad.—A new church building has been opened in the parish of St. John. The indefatigable exertions of the Ven. Archdeacon CUMMINS, assisted by a grant from the Local Association of the Propagation Society, have mainly accomplished this work. The building is small but tasteful, and designed to give place hereafter to a larger and more substantial edifice. It was opened on the anniversary of Emancipation, and the sermon of the excellent Bishop was made more effective by this circumstance.

Jamaica.—A theological and educational institution, bearing the name of Bishop's College, has been recently founded. Besides other sacrifices which this undertaking has caused the Bishop, he has surrendered the Episcopal Lodge, and its convenient and healthy locality, for the whole term of his episcopate in this see.

FOREIGN.

England.—Royalty continues to be fully occupied with festal hospitalities at Windsor Castle. The QUEEN is about to bestow the high honor of the Garter on the Duke de BRABANT.

THERE is a project on foot for the erection of a statue to Prince ALBERT, to serve as a national tribute of respect to His Royal Highness, for having suggested and organized the Great Exhibition of 1851.

THE STRIKE movement in Lancashire, and other manufacturing places, gives no prospect of a speedy settlement of the differences between the employers and the employed. When the system of combinations is completely organized on both sides, they will either kill each other, or develope some satisfactory arrangement which will place the interests of both parties on a protective and permanent basis. Every manufacturer at Preston, whose mill has stopped, is, according to the estimate sometime ago laid before the Manchester Chamber of Commerce, losing nearly £250 a week upon each £100,000 of his capital—that being the amount of his fixed charges, which are the same whether he works or not. Their determined resistance must therefore proceed from the pressure of necessity and not from a mere spirit of opposition. The outbreaks at Wigan have been renewed, and have assumed a very formidable aspect, demanding the constant attendance of the military.

A DEPUTATION from the Evangelical Alliance, consisting of Sir CULLING EARDLEY, Bart., and others, have waited upon the Earl of CLARENDON, to express their gratitude for the liberation of Miss CUNNINGHAME, and to call the attention of the Foreign Secretary to the late alleged oppressions in Sweden, of dissentients from the Established religion of that country. Dr. STEANE thus detailed the grievances of which the Alliance had been apprised in Sweden:—

> He said that in the north of Sweden a number of persons who had not left the Lutheran Church were holding religious meetings among themselves, without a pastor; and for this fifty peasants had been fined thirty shillings each, it being contrary to the law of the country. Others had formed associations, and administered baptism and the Lord's Supper; these were exposed to the same oppression.—Some of the peasants who had joined the Baptists had their infants taken away by force, and baptized in the Church; their goods being seized to pay the fee and expenses of seizure. The religious meetings were frequently held on the Lord's day, and then an additional penalty was incurred for violation of the Sabbath:

The Earl of CLARENDON promised to give the matter his serious attention.

THE CHOLERA does not spread. Its force is spent at Newcastle, and it has appeared nowhere else in a really formidable shape. Winter will probably check its progress for the present, but fears are entertained that it will reappear and work its ravages on the return of summer.

Ireland.—The Dublin Exhibition was closed with great eclat on the appointed day, by the Lord LIEUTENANT, who, on the occasion, knighted Mr. C. P. RONEY, the Secretary.

THE MAYNOOTH Commissioners have adjourned until after Christmas, and the Chairman (the Earl of HARROWBY) returned to England that evening. A statement in a London paper, to the effect that the Commissioners refused to examine some witnesses who could give important evidence on the subject of the Commission, and that they were selected for the purpose of bringing in a general verdict in favor of Maynooth, is declared by the *Evening Mail* to be utterly groundless in every respect. It is added that the Commissioners have already examined a Clergyman, now of the Established Church, who received some years of his education at Maynooth; and that the Secretaries of two important societies in this city have furnished lists of Clergymen so circumstanced who are to come forward when the Commission re-assembles at the close of December.

France.—The French Government is thought to have slightly advanced its position in relation to the Eastern question, first by the tone of the official press, and secondly by sending General BARAGUAY D'HILLIERS to Constantinople, to replace M. DE LA COUR. The substitution of a soldier for a civilian is taken as significant of its intended course.

Spain.—It is stated that the people of Madrid are showing symptoms of indignation at the Court. On the 18th, the QUEEN went late to the Opera, and the performance was stopped to play the Royal March. As usual, on the entry of the QUEEN, the audience stood up; but a majority cried out, "Que continue la opera; basta, basta!" This demand was complied with, and the opera resumed. The KING turned pale; but the QUEEN did not show any emotion; and on leaving the house she bowed to the audience. This is a most unusual occurrence. Spanish etiquette does not permit even applause when the Sovereign is present. The meaning of this incident is, that there is a Court "favorite" who is hated. A second symptom of public feeling is more decided: on some of the coins, "a word only applied to the most worthless" is stamped across the royal effigy!

Turkey.—The latest accounts from the scene of threatened war, say that the Danubian Principalities are declared in a state of siege; that martial law is proclaimed, that all intercourse with the Turks is prohibited on pain of death; and that a conflict was expected to take place at Crajova (capital of Little Wallachia); 6,000 Russian cavalry have arrived there. Yet with all this formidable news, the feeling of confidence in the maintenance of peace is daily on the increase; and there is a general belief that even the occurrence of a battle would not prevent a settlement of the quarrel, as the Emperor of RUSSIA has fully made up his mind to submit the question between him and the PORTE to the arbitration of the Western Powers. These rumors of war do not alarm us, an impatient soldiery chafing with anger and hatred of its enemy, will scarcely brook the tardy movements of a peace policy and diplomatic subtlety. If they take a fancy for some employment, meanwhile, and run a tilt by way of pastime, it should not surprise, much less frighten, the world.

NEW PUBLICATIONS.

FAMILIAR SKETCHES OF SCULPTURE AND SCULPTORS; by Mrs. LEE. 2 vols. 12mo. Crosby, Nichols & Co., Boston. For sale by C. S. Francis, Broadway.

A very pleasant book, and a rich treat for the lovers of art. Mrs. LEE displays her well known powers of research in compiling this acceptable work, for which we predict a large circulation.

HEALTH TRIP TO THE TROPICS; by N. PARKER WILLIS. 1 vol. 12mo.; pp. 421. Charles Scribner.

A volume of *forty-three* descriptive letters, abounding in information, and, as everybody would suppose, told in WILLIS' own most interesting language.

MERKLAND, or Self-Sacrifice. 1 vol. 12mo.; pp. 367. Stringer & Townsend, New York.

Who that has ever read "Sunny Side" but will rejoice that another portraiture of life is drawn by the gifted pen that could picture so beautifully the shaded life of MARGARET MAITLAND! We hail "Merkland" with delight, and gladly commend it to our friends.

ALMANACK FRANCAIS des Etats-Unis, pour l'année 1854, and the *Pictorial French and English Primer;* by the Rev. J. D. L. ZENDER, M.D., have been sent to us. The Almanac is full of practical information to the French residents of this country, and the Primer appears to us an indispensable book for the nursery or primary school. Both books may be had of JOHN C. RIKER, 129 Fulton-street, New York.

We have received five new songs from the prolific press of friend HORACE WATERS, 333 Broadway. They are entitled, "Do Good," "Rosa May," "The Katy-Did Song," "The Song of the Robin," and "Guardian Spirits." They swell the catalogue of popular parlor music.

Household Words for November comes to us with a full and rich table of contents. No. 496 of *Littell's Living Age*" is quite ecclesiastical this week. Its chief article is "Church Parties"—from the *Edinburgh Review*"—a curiosity in its way.

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CLERICAL CHANGES.

The Rev. A. D. CORBYN having resigned the charge of St. Paul's Parish, Columbus, Mississippi, and taken charge of the College of St. Andrews, Jackson, Mississippi, requests his letters and papers may be addressed accordingly.

The Rev. E. W. HAGER having resigned the charge of St. John's church, Clayville, and St. Paul's church, Paris Hill, W. N. Y., and accepted a call to St. John's church in the Wilderness, Copake, Columbia County, N. Y., desires his letters and papers directed accordingly.

The Rev. GEORGE SAYRES has resigned the rectorship of St. Peter's church, Freehold, N. J., and taken a professorship in Jubilee College. Letters and papers intended for him should be directed to Robinsnest, Peoria county, Illinois.

The Rev. Dr. BROOKE having removed from Gambier, and taken charge of the church of the Ascension, Baltimore, Maryland, requests that his letters and papers may be sent accordingly.

The Rev. ANSON CLARK has resigned the charge of St. Andrew's church, Elyria, and accepted a call to Emmanuel church, Rockford, Illinois. Letters and papers to be directed accordingly.

The Rev. CHARLES B. STOUT has resigned the charge of Epiphany church, Urbana, and accepted a call to the rectorship of St. Matthias' church, Waukesha, Wisconsin. Letters and papers to be addressed accordingly.

The Rev. FREDERICK GARDNER, having resigned the rectorship of Grace church, Bath, with the intention of spending a year in Europe, requests all letters and papers intended for him to be directed to the care of R. H. GARDNER, Esq., Gardiner, Maine.

The Rev. GEORGE WASHINGTON DU BOIS has resigned the charge of Christ church, Warren, and accepted the rectorship of St. James church, Zanesville Ohio. Letters and papers to be addressed accordingly.

OBITUARY.

Died, in April last, in the 25th year of his age, on Chatham Island, in the South Pacific Ocean, a few days after he had been rescued from the wreck of the whaling ship *Antarctic*, Captain BRADBURY, of New Bedford, JOHN HENRY HOBART SMITH, son of FLOYD SMITH, Esq., of this city.

To human seeming this is indeed a most painful and melancholy termination of a voyage begun under the most favorable auspices. When the sad intelligence was announced to his family by two of the survivors of the wreck, it fell with the more crushing weight upon their affectionate hearts, because of the confident hopes they had entertained of the beneficial effects of the voyage, undertaken, after urgent and often repeated advice of medical gentlemen of the highest professional standing, as a remedy for a mental malady, then so far subdued as to afford the most pleasing anticipations of an entire recovery, from such a course. They had never allowed themselves to doubt that their afflicted one would be restored to them "in health and safety," in answer to their prayers constantly offered on his behalf. But though so greatly disappointed of their hopes; though deeply pained and afflicted by the sad event, yet, as Christians, having firm faith in the mercy, goodness, and wisdom of GOD, and in the merits of His blessed Son JESUS CHRIST, "they sorrow, not as those without hope," and with submission to His holy will and pleasure; trusting, that although the earthly tabernacle of their loved one shall remain on a savage island in the distant Pacific, yet shall his soul joyfully repose in the "place of departed spirits," until the morning of the resurrection, when the earth and sea shall give up their dead. How much of consolation there is in this blessed hope, every Christian heart which has been called to endure similar afflictions will fully appreciate.

P. T. B.

MARRIED,

On the 22d inst., in Grace church, Brooklyn Heights, by the Rev. WILLIAM O. LAMSON, ROBERT S. SCHUYLER to PHOEBE J., eldest daughter of WILLIAM MCKRELL, Esq., of Brooklyn.

On the 17th inst., at Westport, Conn., by the Rev. JOHN PURVES, PETER SCHUYLER, Esq., of West Troy, N. Y., to Miss ELSIE A. JAUNCEY, daughter of JAMES W. JAUNCEY, Esq., of Westport.

DIED,

On Thursday afternoon, November 17, after a long and painful illness, MARIA, relict of the late WM. W. CHARDAVOYNE, in the 7th year of her age.

Her remains were interred in the Cemetery at Tarrytown, N. Y.

NOTICES.

The Fortieth Anniversary of the Association for the Relief of Respectable Aged Indigent Females, will be held on Tuesday, the 29th inst., at 12 o'clock, at their asylum in 20th street, between the 2d and 3d avenues, when the annual report will be read, and an address delivered. Subscriptions become due on this day.

Advent Lectures.—A course of Sermons on "The Four Last Things," Death, Judgment, Hell, and Heaven, will be delivered on Sunday evenings during Advent season, in the Chapel of the Holy Innocents, on Broadway, between 35th and 36th streets, by several of the Clergy of the city. Services will commence at 7½ o'clock. The subjects to be taken up in the same order as here stated, beginning with that of 'Death,' on the First Sunday in Advent, Nov. 27.

The offerings of the congregation will be solicited at these services in aid of the chapel about to be erected for the use of the parish. 3t

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.
Rev. JOSHUA WEAVER, Rector.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening COLLECTIONS are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

ACKNOWLEDGMENTS.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:
W. S. Wetmore, annual 1852 and '53 $10; Stillman, Allen & Co., annual 1853 $25; Denning Duer, annual 1852 and '53 $4; S. D. Babcock, annual 1852 and '53 $10; Wm. C. Rhinelander, don. $5; Miss Eloise R. Wiswall, annual 1853 and '54 $4; T. B. Satterthwaite, annual 1852 and '53 $4; Francis Tomes, don. $5; John S. Betts, annual 1852 and '53 $4; collection in Calvary church, N. Y. $201 30; collection at St. George's church, N. Y. $115; St. Paul's chapel, College Point, thro' T. W. Ogden $14; Edward M. Curtis, annual 1853 $3; H. D. Hunt, don. $5; Annual Subscriptions for 1853, at $5: Capt. Geo. Briggs, James M. Brown, Richard Kipling, James K. Swords, J. L. Aspinwall, Saml. H. Foster, Eugene Dutith, Cambridge Livingston, C. J. Aldis, John A. King jr., E. B. Graves, W. H. Aspinwall, H. Chauncey, Wm. Nelson, W. Van Hook, Stewart Brown, T. Davison, A. Binninger, R. D. VanWagenen, John Nicholson, Rev. George Bedell, S. T. Skidmore, Mrs. R. De Roy, John R. Livingston jr., A. Journeay jr., C. Oakley jr., C. M. Leupp, O. J. Cammann, A. Cleveland, G. C. T. Seaman, Dr. Edwd. Delafield, H. P. Marshall, G. D. H. Gillespie, H. Meigs jr., Cyrus Curtis, J. P. Atkinson, James A. Patteson, Wm. C. Rhinelander, 38 at $5, $190; Annual Subscriptions for 1853, at $2: S. B. Caldwell, John A. Weeks, Wm. Barton, Schuyler Livingston, Robt. Hyslop, Mrs. Breese, R. Emmet, T. Whittemore, J. Rudderow, Mrs. J. C. Babcock, N. K. Anthony, R. M. Ward, Moses Ward, W. W. Wright, Miss C. P. Alsop, Mrs. H. Chauncey, Mrs. S. H. Nichols, Wm. Halsey, Chas. Halsey, John Halsey, Joseph Curtis, Wm. V. Curtis, H. E. Kummel, A. J. Bleecker, W. D. Waddington, Miss A. C. Meyer, 26 at $2, $52: total $651 30.
E. M. DUNCAN, Treasurer, 114 Wall street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:
Thro' Thos. P. Cummings, from R. D. Van Wagenen $50, $35 being for rent, and $15 for clothing for distressed seamen; J. H. Earle $50; J. H. R. $5; C. M—$2; W. G. P. $2; Mrs. Nicholas Fish $5; V. D. B., Po'keepsie $5; H. S. $3; H. R. and Cash $10; White Plains $3, thro' Messrs. Stanford & Swords; C. S. B. $10; C. B. $5.
Committee: T. P. CUMMINGS, CHARLES ELY, EDWARD HAIGHT.
Donations may be left at Messrs. Stanford & Swords.
Nov. 21, 1853. D. V. M. JOHNSON.

The undersigned gratefully acknowledges the receipt of the following alms:
$10 from the Ladies of the Mission Society of St. Matthew's, Jersey city, for the Chippeway mission, per the hands of Mrs. Mary C. Barry, Secretary; $8 from two S. S. classes of St. Matthew's, do., per Mrs. Kate Barry.
J. LLOYD BRECK,
Nov. 2, 1853. for the Minnesota and Chippeway Mission.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
A Lady of St. John's chapel, don. $10; St. Stephen's, North Castle, Rev. J. D. Vermilye, $3; St. John's, Cape Vincent, Rev. James Abercrombie, $2 12; St. Luke's, Jamestown, W. N. Y., Rev. Levi W. Norton, $1 50; Grace, Broad Brook, Conn., Rev. Enoch Huntington, $1; Rev. Geo. R. Bartlett, Marquette, for books sold, $2; subscribers: Wm. Barnes Sent $5; A. R. Cushman $2; George C. Close $4; John R. Livingston $2. Total $32 62.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 23, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
A Lady of St. John's chapel, don. $5; St. Luke's, Jamestown, W. N. Y., Rev. Levi W. Norton, $1 50; Grace, Broad Brook, Conn., Rev. Enoch Huntington $1; subscribers: George C. Close $2; A. R. Cushman $1; John R. Livingston $1. Total $11 50.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 23, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

$7.50 FOR $2.50.—*Seven Dollars and a half for Two Dollars and fifty cents.* In other words, the value of Seven Dollars and Fifty Cents will be sold for Two Dollars and a Half.

On Saturday last, 12th inst., we purchased the entire importation of a large importer, consisting of DRESS GOODS: Nearly all in Dress Patterns. 2300 Plaid Dresses; 5000 De Bage do.; 5000 Checked Cashmere do.; 10,000 Graduated do. All of which will be sold at $2.50 the Dress—the absolute cost of which was during the last season, not less than $7.50 to $12.50.

We shall make no reserve, but sell them all off, regardless of difference in cost as they are any of them worth three times what we shall sell them for.

We shall also sell, either by the piece or less, 7,000 pieces—21,000 yards—Persian Cashmere De Laines at 18 pence, positively cost to import, 35 cents; 1,500 pieces, Finer and Richer, at 25 cents, which cost over 50 cents to import. These goods, and many others in the stock—which amounted to (55,000) Fifty five Thousand Dollars, are the stock of an Importer who has left the business, and which we bought at a sacrifice.

The earliest customer will have the best chance for a first-rate bargain—an opportunity never before offered or equalled.

To keep pace with the times, we have made a general reduction in the price of all our Stock. Our FLANNELS are now at less than importers' prices. MERINOES are much lower. We have a beautiful stock of RICH WOOLEN PLAIDS, the largest and best assortment in Town. BAY STATE SHAWLS; those which have sold for $8.50 now $6.50; and those which have sold for $6 now $4. EXCELLENT BLANKETS at $4.50 and $5 the pair. Broche, Square and Long Shawls, at enormous bargains. DOMESTIC GOODS, at cash wholesale prices, at the Bowery Savings Store, 126 Bowery.
F. W. GILLEY, } Proprietors,
W. F. GILLEY, } Managers, and
T. McMAHON, } Directors.

BEAUTIFUL MUSIC, JUST PUBLISHED.
BLEAK HOUSE BALLADS: No. 1, Beginning the World; Words by FITZ JAMES O'BRIEN; Music by THOMAS BAKER. 25 cents.
These songs are most beautifully written and composed. "Beginning the World," is quite a gem.
DO GOOD. Words by J. R. ORTON; Music by I. B. WOODBURY. 25 cents. Written in WOODBURY's very best style.
LA PRIMA DONNA VALSE; by OSCAR COMETTANT; with brilliant Variations, pronounced in a letter to COMETTANT by JULLIEN, to be the best arrangement of this popular melody. 63 cents.
The Popular Songs of the Day:
Katy-Did Song. 25 cents.
We are happy now, dear Mother. 25
The Dying Words of Little Katy. 25
Guardian Spirits. 25
Published by HORACE WATERS, 333 Broadway: Sole Agent for T. Gilbert & Co's Pianos, S. D. & H. W. Smith's Melodeons, and Martin's Guitars.
JUST PUBLISHED: THE COLUMBIAN GLEE BOOK, by I. B. WOODBURY, the author of the Dulcimer. $1 nett.
☞ Schools, Teachers, and the Trade, supplied on liberal terms.
Music sent to any part of the States and Canadas, postage free. If less than a Dollar, send Postage Stamps.

BOARDING SCHOOL FOR YOUNG LADIES.—Mrs. M. J. PHILBROOK has opened a School for Young Ladies and Misses at her residence in the town of Westchester, Westchester Co.
A limited number only will be received into the family. Her plan embraces thorough instruction in the usual branches of an English education, in French, Music and Drawing. French will be taught with special reference to its use in conversation.
REFERENCES: The Rev. Wm. Adams, D.D., the Rev. Gorham D. Abbott, the Rev. Jacob Abbott, and Nathan Babcock, Esq., of New York city; Edward Haight, Esq., Vice President Bank of the Commonwealth; the Rev. C. D. Jackson, rector of St. Peter's church, Westchester; the Hon. Samuel P. Benson, M. C., Washington, D. C. no26-4t

THE OFFICE OF TEACHER in St. Mary's Parish School for Girls, is now vacant. A Churchwoman, anxious to devote herself to the work of Church education among the poor, having experience, and good references, can hear of a good opportunity. Her duties would begin on Monday, Dec. 12. Address Rev. WM. CROSWELL DOANE, Assistant Minister of St. Mary's church, Burlington, New Jersey. no26-2t

THE EVANGELICAL AND TRACTARIAN SYSTEMS. THE CONTRAST, or the Evangelical and Tractarian Systems compared in their structure and tendencies, by the Rev. JOHN STONE, D.D. 18vo., 40 cents. For sale by
J. H. WATSON, Bookseller and Stationer,
no26-2t$ 8 and 10 Bible House, Astor Place.

PROGRAMME of a Course of Lectures for the Benefit of the Contingent (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, to be delivered in the large chapel of the University, Washington Square, on TUESDAY evening of each week, commencing at 7½ o'clock.
The Rt. Rev. JONATHAN M. WAINWRIGHT, D.D., D.C.L., Provisional Bishop of the Diocese, will preside at the opening Lecture.
Dec. 6. LECTURE I.—Recollections of Vienna; by the Rt. Rev. WM. INGRAHAM KIP, D.D., Missionary Bishop to California.
Dec. 13. LECTURE II.—English Sacred Literature and Tragic Poetry; by HENRY REED, LL.D., Professor of English Literature in the University of Pennsylvania.
Dec. 20. LECTURE III.—Science and Revelation; by the Rt. Rev. ALONZO POTTER, D.D., LL.D., Bishop of Pennsylvania.
Dec. 27. LECTURE IV.—The Historic Parallels of the Mexican Conquests; by Capt. H. COPPEE, of the U. S. Military Academy, West Point.
Jan. 3. LECTURE V.—The Sandwich Islands and their relation to the United States; by CHARLES KING, LL.D., President of Columbia College, N.Y.
Jan. 10. LECTURE VI.—The Moral Elements of American History; by the Right Rev. JOHN WILLIAMS, D.D., Assistant Bishop of Connecticut.
Jan. 17. LECTURE VII.—The Age of Charles II; by the Rt. Rev. THOMAS ATKINSON, D.D., Bishop of North Carolina.
Jan. 31. LECTURE VIII.—The Russo-Turkish Question in its Religious Aspects; by the Rt. Rev. HORATIO SOUTHGATE, D.D., late Missionary Bishop to Constantinople.
Feb. 7. LECTURE IX.—Progress; by the Rev. EDWARD Y. HIGBEE, D.D., Assistant Minister of Trinity church, New York.
Feb. 13. LECTURE X.—Self-Culture; by ALEXANDER W. BRADFORD, LL.D., Surrogate of New York.
Price of Admission to the Course: For Clergymen and Members of the Society $1; Gentlemen $2; Ladies $1. Single admission 25 cents. Tickets to be obtained of Messrs. Stanford & Swords, 137 Broadway; Evans & Brittan, 697 Broadway; of the Officers and Members of the Society generally; and of the following Committee: WILLIAM A. DUNCAN, 103 William street; F. W. WELCHMAN, 84 Broad street; THOMAS F. FRANK, 391 Greenwich street. nov.19-1t

THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine.* The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be clearly explained. The great and beneficent movements in which the Church is embarked, and which are [illegible] the needy and the friendless, will receive its zealous co-operation and support.
Portraits of Deceased Bishops.—The Magazine will be embellished with at least four beautiful engravings of the deceased Bishops of the American Church, accompanied with short biographical sketches of their lives. This will furnish a chapter in the history of the Church in this country, of which every Episcopalian should possess himself.
The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. INGRAHAM, The Rev. JESSE A. SPENCER, D.D.
" J. J. NICHOLSON, " WILLIAM STAUNTON.
" FRED'K W. SHELTON.
The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed from clear type and on handsome paper, and it will be embellished in the course of the year with at least *six beautiful engravings*; making in the year 800 pages (2 vols.) containing together nearly [illegible] pages of original and selected matter.
TERMS.—The terms will be $2 a year; two or more copies $1.50 each; Clubs of 12 will be furnished at $16; payment to be made in advance.
Remittances may be made by mail, at our risk. All letters to be *post paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New York.*" CHARLES SHEPARD, Publisher, 152 Fulton street, N.Y.

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has long been needed, is fast taking the place of the old mode of decorating, which is so easily spoiled, as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in the city is entirely spoiled a short time after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated, besides many other advantages over the other mode, besides being proof against leaks, as it is warranted to withstand the strongest alkalies of all kinds, and also to wash with soap and water without any defacing in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause to wash off by any means the plaster without boring or the use of acids, to deface the painting, or take it from the wall without causing a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture. [illegible] ence, that from nearly [illegible] ly found my work spoiled [illegible] great expense, or ever [illegible] Proof Composition to the [illegible] will throw away their money [illegible] trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find it to their advantage.
"This certifies that Mr JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him as being superior to anything of the substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON,
JAS VAN NAMEE, } Committee.
M. MERRILL, *Builder,*
Albany, October 1853.
"I cheerfully concur in the above statement."—S. PARKS, Pastor.
The American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, where Mr. D'Orsay's office is located, will receive orders, and send the best of Artists to any part of the Union, warranting the work executed to be as here represented. Specimens of the work can be seen at 343 Broadway, New York. nov.19-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale a large assortment of all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated Castors of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-2m

BISHOP SOUTHGATE.—The Sermon preached at the Consecration of Christ Church Cathedral, Fredericton, N. B., August 31, by the Rt. Rev. Horatio Southgate, D.D., price 25 cents. Just published.
nov193t STANFORD & SWORDS, 137 Broadway.

A MIDDLE AGED LADY of very domestic habits, a communicant of the Episcopal Church, would be glad to meet with the charge of a motherless family, or as a companion to an invalid, or aged lady. If in their position she would be found invaluable. Address Box 3534, General P. O. au13-tf

NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION—Sabbath Evening Sermons—1853-4.—The Sermon in this Course will be delivered by the Rev. Richard Fuller, D.D., of Baltimore, Md., at the Second Avenue Baptist church, Second avenue, opposite Ninth street, on the evening of the 27th inst., at 7½ o'clock. The public generally, and young men especially, are invited to attend.
RICHARD C. McCORMICK, Jr. Rec. Sec.
☞ A programme of the entire Course will be announced in a few days. nov19-2t

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of the choicest Russian and Hudson Bay Furs, would with pleasure show his assortment of Fur Mantillas, Talmas, Pelerines, Victorines, Capes, Muffs, Cuffs, &c., made from Russian and H. B. Sable, Barabinsky Ermine, Stony and Mink Marten, Fitch, H. B. Chinchilla, &c., besides Ladies' and Children's Fancy Furs, and Fancy Robes, to all who may favor him with a call. All orders attended with care and dispatch. a13-4t

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1n-1y LUCIUS HART

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the character of the Servant, and thereby greatly add to the comfort and happiness of Employers by giving them competent, faithful and worthy Servants. mar1-1y

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from the country and city attended to and promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, near the New Bible House.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have now in store a very extensive assortment of their own importation, of new Fall Goods, of every kind; and otherwise during the season [illegible]
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, 6-4, 12-4 Pillow Case Linens; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Covers, Furniture Chintzes, and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and Domestic Flannels; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain De Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black and Plaid De Rhines, Silk Poult de Soie, &c., all of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Buck, Kid, Berlin and Silk Gloves; Lace and Muslin Curtains; Drapery Muslin; [illegible] Turkey Reds, colored Bed Curtain Damask; French, English, and American Chintzes. Also a large assortment of Domestic Sheetings, [illegible] Dress-makers' Goods. The above for sale very low. nov12-2m

POETRY.

For The Churchman.

THE BIRD LESSON.

This little fellow has chosen his shelter and is quietly rocking himself to sleep, without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of Him.—Martin Luther.

Ask of the fowls of the air, and they shall tell thee.—Job.

Securely here, down 'neath these sheltering eaves,
A little bird hath sought its dreamy rest:
Rocking himself upon his little twig,
Conscious alone of being fully blest.
And now he sleeps, without one thought or fear.
Calmly, trusting for the coming morrow:
To-day well fed, and now a shelter here,
Why need his little heart one trouble borrow?
Sleep on, sweet bird! our God keeps watch o'er all,
And notes it too, though but a sparrow fall.

A lesson here! but not for thee, sweet child,
Whose little heart hath carol'd all day long:
E'en now, the music of thine infant pray'rs
Doth still to God the sweetest notes prolong.
A mother's voice is whispering,—sleep, my child,
The blessed angels watch to-night with thee.
He sleeps—he smiles—how beautiful thou art:
Thy pure angelic faith itself a lesson be:
Sleep on, nor fear; to thee God's care is given;
He loves thee, little one—of such is Heaven.

Nor yet for thee, thou tried and patient saint,
Walking by faith along life's devious way;
Ever leaning on an outstretch'd arm,
Thy duty nobly doing day by day.
There, lay thee down 'neath God's watchful eye,
Sleep on in peace and take thy needful rest:
Endure, believe, 'till life is o'er, and then,
Thou blest of Heaven! indeed, thou shalt be blest.—
Shalt sleep in Jesus, by His power be kept;
For those who sleep in Jesus, sleep as Jesus slept.

It is for thee, poor man, of carking cares!
Thou hast no peace without, no peace within:
Waking, toiling, sleeping, 'neath the weight,
The fearful weight of unforgiven sin.
Look on this little bird, a lesson learn—
Like him, as calmly, sweetly, trust in Heaven:
Hide thee 'neath the shadow of God's wing,
And so shall peace, substantial peace be given.
Thy sleep at death a tranquil sleep shall be:
Thy sure reward—a blest Eternity.

E. G.

New Haven, November, 1853.

SELECTIONS.

BIOGRAPHY OF A NEW ENGLAND CLERGYMAN.

The Rev. Jacob Bailey was born at Rowley, a town on the north-eastern border of Massachusetts, in the year 1731. His parents were in humble circumstances, but, with the aid of the village clergyman, were enabled to give their son a school education sufficient for his matriculation in Harvard College, which he entered in 1751. Before following him further in his career, we shall give some extracts from the reminiscences preserved in his journals of the habits prevailing in the village in which his early years were passed. His description is evidently somewhat heightened by his love of humor, but is, no doubt, in the main, a faithful picture of rustic life in the ruder portions of New England:—

ROWLEYANA.

"When I had completed my tenth year, I found myself an inhabitant of a place remarkable for ignorance, narrowness of mind, and bigotry.

"An uniform method of thinking and acting prevailed, and nothing could be more criminal than for one person to be more learned, religious, or polite, than another. For instance, if one happened to make advances in knowledge beyond his neighbors, he was immediately looked upon as an odd, unaccountable fellow, was shunned by every company, and left to drink his mug of flip alone on lecture-day night. He was sure to draw upon him the contempt and ridicule of the other sex, and always became the banter of the young females, not only at the frolic dance, but at the washing-tub and spinning-wheel.

"Whenever a person began to make a figure in religion, or had the boldness to be more virtuous than his companions, he instantly drew upon him the envy of the old professors, who branded him with the odious names of upstart, hypocrite, and new light.

"As for all politeness and every kind of civility, except what their great-grandfathers taught them, it was esteemed a crying sin. Thus I have known a boy whipped for saying Sir to his father, when he came from school,—a young fellow severely reprimanded for drinking a health,—and a very pretty girl obliged to live a virgin ten years, for once preferring a gentleman to a plough-jogger, and for saluting everybody with a courtesy. The old people were so tenacious of the customs of their ancestors, that no consideration could prevail upon them to vary in the minutest instance. This stupid exactness might be discovered in the field, at home, at the tavern, and even at the meeting-house. Every man planted as many acres of Indian corn, and sowed the same number with rye; he ploughed with as many oxen, hoed it as often, and gathered in his crops on the same day with his grandfather. With regard to his family, he salted down the same quantity of beef and pork, wore the same kind of stockings, and at table sat and said grace with his wife and children around him, just as his predecessors had done before him.

"At the tavern the same regulation obtained, where it was esteemed impious to venture, except on a training or lecture-day. Upon the former occasion, the good man always bought a piece of sweet cake for his spouse, and a roll of ginger-bread for each of his children; upon the latter, you might see the fathers of families flocking from the house of devotion, with a becoming gravity in their countenances, to the house of flip.

"The young sparks assemble in the evening to divert themselves, when, after two or three horse-laughs at some passage in the sermon, they proceed in the following manner: They send for an old negro, who presently makes his appearance with the parish fiddle; part of the head of it is broken, it is glued together in several places with rosin, has three strings, &c. Now the music begins, which instantly inspires the youths, who lead out the willing fair to mingle in the dance. They hold this violent exercise, till sweat and fatigue oblige them to desist. In this interval, one is despatched to the tavern for a dram, which revives their spirits till midnight, when they separate. They have one excellent custom here, and that is their constant attendance on public worship. Upon the ringing of the bell on Sundays, every one repairs to the meeting-house, and behaves with tolerable decency till prayers are over. As to singing, the greatest part have renounced their prejudices to what is called the new way, but others continue to place such sanctity in a few old tunes, that they either hang down their heads in silence, or run out of the meeting-house, while their neighbors are singing one of a more modern composition.

"When the sermon begins, every one has the privilege of growing drowsy; about the middle, many catch a nod, and several sleep quietly during the application. These honest people would esteem it a great hardship if they were denied the privilege of taking a nap once a week in their meeting-house.

"Thus, at the age of ten, I found myself among these people, without any education, without money; and to increase my misfortune, I was bashful to the extremest degree.

"This disposition had taken such a possession of me, that I was even afraid to walk the streets in open daylight; and frequently, when I have been sent abroad in the neighborhood of an errand, I have gone a mile about through fields and bushes. A female was the most dreadful sight I could possibly behold, and till I was eighteen I never had courage to speak in their presence. Whenever I had the misfortune to meet one of these animals in the street, I immediately climbed over the fence, and lay obscured till she passed along. And, if a young woman happened to come into the room where I was sitting, I was seized with a trembling; but if she spake, my confusion was so great, that it was a long time before I could recover. But these difficulties, instead of abating my thirst for knowledge, or lessening my unbounded desire for travel, only served as so many incitements to these acquisitions."

An entry in his college journal is also interesting as a picture of social usages:—

A CAMBRIDGE WEDDING IN 1754.

"Under date of January 19, 1754, he gives an account of the marriage of a daughter of a pious and orthodox New-England clergyman in a country town. 'After the ceremony was past,' says he, 'dinner was prepared, but first I waited upon the gentry with a bowl of punch. . . . About the coming on of the evening, the younger sort, to the number of about fifty, repaired to the western chamber, where we spent the evening in singing, dancing, and wooing the widow.'

"The festivities appear to have been renewed at the clergyman's house the next day, when several young people reassembled. Mr. Bailey says: 'Having saluted the bride, we spent our time, some in dancing, the others in playing cards, for the space of two hours. . . . . . . After dinner, we young people repaired to our chamber, where we spent the day in plays, such as singing, dancing, wooing the widow, playing cards, box, &c.'"

On the recommendation of his friend and early benefactor, the Rev. Mr. Jewitt, the clergyman at Rowley, whose means were not sufficient to bear the whole burden of the young student's maintenance, we next hear of Mr. Bailey making a short tour in search of aid. This was followed by a longer journey to Connecticut, apparently without other object than that of seeing the country.

Jacob Bailey graduated at Harvard in 1755. He then devoted himself to theological studies and school-keeping. In the latter calling he does not appear to have met with much success; but in 1758 we find him at Exeter, delivering his "approbation" sermon among the Congregationalists:—

"Here," says he, "I found Mr. Merrill, Mr. Parker, Pike, and others, who came with an expectation of hearing my approbation discourse. However, it was with the greatest difficulty I was prevailed upon to overcome my bashful humor so far as to read my discourse. When I had finished, I had the satisfaction to find it well received, and accordingly, after dinner, they gave me an approbation to preach the gospel."

We shortly find in Mr. Bailey's journals, among records of sermons delivered by him in various meeting-houses, a mention of his taking the part of *Octavian* in an amateur performance of the play of *The Scapin*, at "Mrs. Woodman's," in his native town of Rowley, and also of his dancing, playing cards, and taking his share of bowls of "beverage." On these and similar entries his biographer remarks:—

"It is not intended here to speak in detail of the religious character of that portion of the last century, which is now under notice. Mr. Bailey was as deep and genuine as that of most other Church members and ministers of the time. That a religious man, and more than all, a minister, should in these, our days, play cards, engage in private theatricals, drink wine and punch, and occasionally dance, would destroy his influence, and subject him to discipline. But the very fact that these things were then done *without any concealment*, and with no apparent consciousness of their impropriety, shows, in the absence of all other proof, that public opinion on these matters was different then. And we have other evidence to satisfy us that this view is correct. At this time it must be remembered that Mr. Bailey preached for Orthodox ministers and congregations, and no exceptions were taken to practices which must have been known.

"'The Plymouth Deacon' was under some apprehensions lest Mr. Bailey should be a North Shore man, an appellation for Arminians;' but the time had not then arrived for requiring the minister's views of Total Abstinence; being satisfied whether he knew how many cards there were in a pack, or knowing whether he had ever worn the sock or buskin. These were evidently trivial things in the eyes of that generation. That the latter part of the Lord's day should be desecrated by the noise and sports of children in the public street, and near Forefathers' Rock, 'frightened not the town from its propriety.' Church members and officers were too much intent on metaphysical questions, to concern themselves much with the works by which, as the Scriptures assure us, a true faith may be discerned."

In 1759, we find, from the following letter, that he had become a convert to Episcopacy:—

"Gloucester, *Sept. 24th*, 1759.

"To Rev. Mr. Caner, in Boston.

"Rev. Sir: I take this opportunity to return you my grateful acknowledgments for the favor you have done me in lending me 'Potter upon Church Government.' I have carefully perused it with Bennet's Abridgment, and find all the objections against Episcopal ordination and conformity to the Church of England, answered entirely to my satisfaction. I would still entreat your advice, and should highly entreat the favor of receiving from you any further directions."

He shortly after visited England for the purpose of being admitted to the ministry. He returned, after a sojourn of a few weeks, with an appointment from the Society for the Propagation of the Gospel to the missionary station of Pownalborough, in the thinly-settled region of the Kennebec river.

He commenced his labors here July 1st, 1760. In 1762, he states that the number of communicants is above fifty. In 1770, the church and parsonage were completed. The missionary had to contend, like all the early Episcopal clergymen in New England, with the bitter prejudices of the Puritans. An individual, charitably concealed by the biographer under the initial M., seems to have been especially prominent among the persecutors of this class. Mr. Bailey says:—

"As I presently found that M. still professed himself a Dissenter, I seldom entered any controversy with him about our different persuasions, and he as cautiously avoided beginning any dispute with me. He used sometimes to attend Divine Service, but more frequently tarried at home, and when he attended, commonly behaved with a great deal of irreverence, especially at prayers. . . . . . I had, presently, sufficient evidence that he used all his endeavors to prejudice the minds of the people against the services of the Church, that he condemned several parts as directly contrary to Scripture, and made on open ridicule of others which he was not able to confute. And when I received a number of Common Prayer Books from the Society, he took the liberty to scratch out several sentences in all that he could procure to his hands. . . . From the beginning, as I have already observed, he was very negligent in his attendance upon public worship, and when present, he generally behaved with great indecency, contriving, by a multitude of boyish tricks, to make the women smile; and sometimes he has taken a primer instead of a Prayer Book, and read out of it with an audible voice. M. was always extremely industrious in procuring from Boston, and other places, all the little, dirty pieces that have appeared against the Church of England, especially 'The Dissenting Gentleman's Answer to Mr. White's three Letters,' the very title of which affrighted simple people from the Church, and prevented them from attending the service. These books he used to recommend and put into the hands of all disaffected persons. . . . Many low, dirty, and scandalous remarks have been written by this gentleman, both in the great Bible and Common Prayer Book, used in Divine Service. Instead of money, M. used to put into the contribution box, soap, scraps of paper, news letters, and once a pack of cards."

Mr. Bailey, like many of the Episcopal clergy, took part with the mother country in the Revolutionary struggle. This, of course, rendered him very obnoxious to his parishioners. The following extracts illustrate the history of the period:—

"Several people, in the fervor and wantonness of their zeal, proposed that the minister should be conducted by a sufficient military force from his habitation to the pole, and there be obliged to consecrate this exalted monument of freedom: others, indeed, were so modest as to oppose the motion, and when it was committed to the common suffrage, it was carried in the negative by a trifling majority only. . . . . Immediately after this distinguishing event, nearly one-half of the congregation withdrew from the church, the minister was stigmatized as a mortal enemy to his country for neglecting to observe a thanksgiving appointed by the Provincial Congress, though the very persons who were loudest in their exclamations certainly knew that he had received no information time enough to give public notice.

"My Presbyterian neighbors were so zealous for the good of their country that they killed seven of my sheep out of twelve, and shot a fine heifer as she was grazing in my pasture, and my necessities were so great in the following winter that I was obliged to dispose of the remainder of my cattle except one cow. The next spring, as I was endeavoring to cultivate a garden spot, which I had prepared from a rocky wilderness, with great labor and expense, the leaders immediately began to interrupt my honest endeavors for the support of my family. They daily threatened that prodigious numbers of people were assembling in the adjacent settlements to put down the Church and to burn my habitation over my head."

"*Oct. 28th.*—Before the Committee for not reading the Declaration of Independence, for praying for the King, and for preaching a seditious sermon."

"In a letter written some time after this to the secretary of the Venerable Society, Mr. Bailey says: 'In the universal confusion, tumult, and destruction, which prevailed in the beginning of the war, many persons were driven by the impulse of fear to act against both conscience and inclination. On the one hand, we were assaulted by armed multitudes, pouring out torrents of reproach and execration, and threatening to make us the victims of their vengeance. On the other, we were besieged by the entreaties and tears of our friends to practice a little compliance (which, by the way, only made our enemies the fiercer), while we were confidently told that our brethren in other parts had fully yielded to the requisitions of Congress and the spirit of the times. I had myself all these difficulties to encounter. In particular, the Sunday after the news of the Declaration of Independence arrived, for besides the ravings and menaces of the wild sons of freedom, the more moderate of the same character assured me that every clergyman had both omitted all prayers for His Majesty, and published the Declaration of Independency, while my real friends earnestly besought me to prevent the destruction of our Church. I still refused, answering them that we must conscientiously perform our duty, and leave the Church to the protection of Heaven, and that if all my brethren had departed from their integrity, I could never think myself excused from blame by following their example. I will observe, that though I had then courage to resist, yet perhaps my fortitude at another time might have failed.'"

Mr. Bailey's ministrations being constantly interrupted, and his personal safety endangered, even after he had submitted to the Revolutionary government, it is not perhaps to be wondered at that he applied for and obtained leave to withdraw to Nova Scotia in 1778. His income from his parish had been cut off, and he was entirely dependent on the charity of his friends here and there for support. His cheerfulness, however, never seems to have deserted him, and he thus humorously describes his appearance, on a visit to Boston, during this period:—

"I then repaired to Mr. Domett's, and was kindly received by that worthy and benevolent couple. They no sooner perceived the poverty and uncouthness of my apparel, than they contributed towards a reparation, and furnished me with a handsome coat, jacket, and breeches. My dress before this recruit was as follows: an old rusty thread-bare black coat, which had been turned, and the button-holes worked with thread almost white, with a number of breaches above the elbows; a jacket of the same, much fractured about the button-holes; and hanging loose, occasioned by the leanness of my carcass, which was at this time greatly emaciated by the constant exercise of temperance; a pair of breeches, construsted of coarse bed-tick, of a dirty yellow color, and so uncoat (*sic*) as to suffer several repairs, in particular, a perpendicular patch upon each knee, of a different complexion from the original piece; a pair of blue thick-seamed stockings, well adapted to exclude the extreme heat of the season; a hat with many holes in the brim, adorned with much darning in many other places, of a decent medium between black and white. My wig was called white in better days, but now resembled in color an old greasy bed-blanket; the curls, alas! had long since departed, and the locks hung lank, deformed, and clammy about my neck, whilst the shrinking caul left both my ears exposed to public view. But the generous Mr. Parker soon made me a present of a very elegant wig, which, though it might not furnish my brain with an addition of wisdom, yet certainly enabled me to show my head with greater confidence."

The missionary did not leave his field of labor until June, 1779. His voyage from Pownalborough to Halifax is described at some length in a journal from his own pen, which forms one of the most agreeable portions of the volume. It is principally occupied with descriptions of the scenery of the coast along which the little schooner skirted, and with reflections on the character of the people with whom he had parted. The following description of the appearance presented by the prominent members of the party, on their arrival at Halifax, is a capital bit of humorous writing:—

"I at that moment discovered among the gathering crowd Mr. Kitson, one of our Kennebec neighbors, running down the street to our assistance. He came instantly on board, and, after mutual salutations, helped us on shore. Thus, just a fortnight after we left our own beloved habitation, we found ourselves landed in a strange country, destitute of money, clothing, dwelling or furniture, and wholly uncertain what countenance or protection we might obtain from the governing powers. Mr. Kitson kindly offered to conduct us to Mr. Brown's or Capt. Callahan's; and just as we had quitted our vessel, Mr. Moody, formerly clerk to the King's Chapel, appeared to welcome our arrival. But as it may afford some diversion to the courteous reader, I will suspend my narrative a few moments to describe the singularity of our apparel, and the order of our procession through the streets, which were surprisingly contrasted by the elegant dresses of the gentlemen and ladies we happened to meet in our lengthy perambulation. And here I am confoundedly at a loss where to begin, whether with Capt. Smith or myself, but as he was a faithful pilot to this haven of repose, I conclude it is no more than complaisance to give him the preference. He was clothed in a long swinging threadbare coat, and the rest of his habit displayed the venerable signature of antiquity, both in form and materials. His hat carried a long peak before, exactly perpendicular to the longitude of his aquiline nose. On the right hand of this sleek commander shuffled along your very humble servant, having his feet adorned with a pair of shoes, which sustained the marks of rebellion and independence. My legs were covered with a thick pair of blue woollen stockings, which had been so often mended and darned by the fingers of frugality, that scarce an atom of the original remained. My breeches, which just concealed the shame of my nakedness, had formerly been black, but the color being worn out by age, nothing remained but a rusty gray, bespattered with lint and bedaubed with pitch. Over a coarse tow and linen shirt, manufactured in the looms of sedition, I sustained a coat and waistcoat of the same dandy gray russet; and to secrete from public inspection the innumerable rents, holes and deformities, which time and misfortunes had wrought in these ragged and weather-beaten garments, I was furnished with a blue surtout, fretted at the elbows, worn at the botton-holes, and stained with a variety of tints, so that it might truly be styled a coat of many colors; and to render this external department of my habit still more conspicuous and worthy of observation, the waist descended below my knee, and the skirts hung dangling about my heels; and to complete the whole, a jaundice-colored wig, devoid of curls, was shaded by the remnants of a rusty beaver, its monstrous brim replete with notches and furrows, and grown limsy by the alternate inflictions of storm and sunshine, lopped over my shoulders, and obscured a face meagre with famine and wrinkled with solicitude. My consort and niece came lagging behind at a little distance, the former arrayed in a ragged baize night-gown tied round her middle with a string instead of a sash; the latter carried upon her back the tattered remains of an hemlock-colored linsey-woolsey, and both their heads were adorned with bonnets composed of black moth-eaten stuff, almost devoured with the teeth of time. I forgot to mention the admirable figure of their petticoats, jaggen at the bottom, distinguished by a multitude of fissures, and curiously drabbled in the mud, for an heavy rain was now beginning to set in. And to close this solemn procession, Dr. Mayer and our faithful John marched along in all the pride of poverty and majesty of rags and patches, which exhibited all the dyes of the rainbow. The Doctor proceeded with a yellow bushy beard, grinning all the way, while his broad Dutch face opened at his mouth from ear to ear. The other continued his progression with a doleful solemnity of countenance, as if he designed to give a kind of dignity to the wretched fragments of his apparel which floated in the wind. In this manner our procession began, and was supported till we arrived at Captain Callahan's, near half a mile from the place of our landing."

Mr. Bailey was, soon after his arrival, established in the parish of Cornwallis, where he remained about two years. From this place he was called to St. Luke's, Annapolis, where the remaining twenty-five years of his life was passed. He died of a dropsy, July 26, 1808, in his seventy-sixth year.

Mr. Bartlet has executed his task of biographer with great diligence and excellent taste. He has not attempted to exalt a man of ordinary merits and abilities into a great hero. He has presented a faithful picture, illustrating an important portion of our history in a simple, dignified, and truthful manner.

This work forms the second volume of the "Collections of the Protestant Episcopal Historical Society." It is not for sale, but as the annual subscription, entitling the subscriber to a copy of all works published by the Society during the year, is but two dollars, it is readily accessible to the public. We trust that this, and kindred Historical Societies, established by other religious bodies in imitation of its plan, may be as eminently successful as they are eminently useful.—*Literary World.*

FOR THE YOUNG.

NISSES.

(From Keightley's Fairy Mythology.)

The Nis and the Boy.—There was a Nis in a house in Jutland; he every evening got his groute at the regular time, and he, in return, used to help both the men and the maids, and looked to the interest of the master of the house in every respect.

There came one time an arch mischievous boy to live at service in this house, and his great delight was, whenever he got an opportunity, to give the Nis all the annoyance in his power. One evening, late, when everything was quiet in the place, the Nis took his little wooden dish, and was just going to eat his supper, when he perceived that the boy had put the butter at the bottom, and concealed it, in hopes that he might eat the groute first, and then find the butter when all the groute was gone. He accordingly set about thinking how he might repay the boy in kind; so, after pondering a little, he went up to the loft, where the man and the boy were lying asleep in the same bed. When he had taken the bed-clothes off them, and saw the little boy by the side of the tall man, he said, "Short and long don't match:" and with this word he took the boy by the legs and dragged him down to the man's legs. He then went up to the head of the bed, and "Short and long don't match," said he again, and then he dragged the boy up once more. When, do what he would, he could not succeed in making the boy as long as the man, he still persisted in dragging him up and down in the bed, and continued at this work the whole night long, till it was broad daylight.

By this time he was well tired, so he crept up on the window-stool, and sat with his legs hanging down into the yard. But the house-dog—for all dogs have a great enmity to the Nis—as soon as he saw him, began to bark at him, which afforded such amusement to Nis, as the dog could not get up to him, that he put down first one leg and then the other to him, and teazed him, and kept saying, "Look at my little leg! look at my little leg!" In the meantime the boy had wakened, and had stolen up close behind him, and while Nis was least thinking of it, and was going on with his "Look at my little leg!" the boy tumbled him down into the yard to the dog, crying out at the same time, "Look at the whole of him now!"

The Nis and the Mare.—There was a man who lived in the town of Tirup, who had a very handsome white mare. This mare had for many years gone, like an heirloom, from father to son, because there was a Nis attached to her, which brought luck to the place.

This Nis was so fond of the mare, that he could hardly endure to let them put her to any kind of work, and he used to come himself every night and feed her of the best; and as for this purpose he usually brought a superfluity of corn, both threshed and in the straw, from the neighbors' barns, all the rest of the cattle enjoyed the advantage of it, and they were all kept in exceeding good case.

It happened at last that the farm-house passed into the hands of a new owner, who refused to put any faith in what they told him about the mare, so the luck speedily left the place, and went after the mare to his poor neighbor who had bought her; and within five days after his purchase, the poor farmer who had bought the mare began to find his circumstances gradually improving, while the income of the other, day after day, fell away and diminished at such a rate, that he was hard set to make both ends meet.

If now the man who had gotten the mare had only known how to be quiet, and enjoy the good times that were come upon him, he and his children, and his children's children after him, would have been in flourishing circumstances till this very day. But when he saw the quantity of corn that came every night to his barn, he could not resist his desire to get a sight of the Nis. So he concealed himself one evening, at nightfall, in the stable; and as soon as it was midnight, he saw how the Nis came from his neighbor's barn and brought a sackful of corn with him. It was now unavoidable that the Nis should get a sight of the man who was watching; so he, with evident marks of grief, gave the mare her food for the last time, cleaned, and dressed her to the best of his abilities, and when he had done, turned round to where the man was lying and bid him farewell.

From that day forward the circumstances of both the neighbors were on an equality, for each now kept his own.

The Nis Riding.—There was a Nis in a farm-house, who was for ever tormenting the maids, and playing all manner of roguish tricks on them, and they in return were continually planning how to be even with him. There came one time to the farm-house a Juttish drover and put up there for the night. Among his cattle, there was one very large Juttish ox; and when Nis saw him in the stable he took a prodigious fancy to get up and ride on his back. He accordingly mounted the ox, and immediately began to torment the beast in such a manner that he broke loose from his halter and ran out into the yard with the Nis on his back. Poor Nis was now terrified in earnest, and began to shout and bawl most lustily. His cries awakened the maids, but instead of coming to his assistance they laughed at him till they were ready to break their hearts. And when the ox ran against a piece of timber, so that the unfortunate Nis had his hood all torn by it, the maids shouted out and called him "Lame leg, lame leg," and he made off with himself in most miserable plight. But the Nis did not forget it to the maids; for the following Sunday when they were going to the dance, he contrived, unknown to them, to smut their faces all over, so that when they got up to dance, every one that was there burst out a laughing at them.

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.

Catalogues sent by mail to all who desire them.

IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking Canes, and Traveling Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. oct15–6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oct15–6m 93 Maiden Lane.

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THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.

Boudoir Pianos, admirably adapted for small rooms; and second hand Pianos at great bargains, from $40 to $150.

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N. B.—New Music published daily. oct15–tf

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N. B. Clergymen and their families supplied at a discount.

oct15–6m J. KELLOGG.

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals—Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES.

The Right Rev. Father in God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father in God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford.
" Frederic Langton, A.M., St. John's College, Oxford.
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge.
Mons. Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des comptes de
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Collard, Professor de Theologie de Namur.

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and I. Fmar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore. Mrs. Ann Caulk, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq., 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20. Infant Class, at $5.

Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10. Music on Piano Forte, Harp, or Guitar, each $10. Instructions in Singing $5. Lessons du Solfege, per hour 50 cts. The use of Piano Forte for Practice, to *Day Pupils only* $5. Embroidery, Netting, and Fancy Knitting $2. Drawing, Painting in Water Colors or Crayons, each $10. Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12. Boarding $50, per quarter. Boarding, per annum, including Tuition $250.

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The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

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Communications may be addressed (post paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

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Oct. 1—3m 10 Wall street, N. Y.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.

It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr. Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.

Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)

Fred'k A. Gunn. [sept17–1y] James R. Quin.

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

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Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops
Women's and Girls' do. do. do
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.

JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,

Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.

June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.

References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.

Office, 60 East Fourteenth street, near Broadway. sept10–1y

ST. PAUL'S SCHOOL, No. 48, East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.

Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.

Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 15–1y

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.

The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages.

The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.

The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.

The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.

Circulars containing further particulars can be obtained by application to the Misses T., at Sing Sing, Westchester Co., N. Y.

References: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York. nov5–3m

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N. Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.

ap23–tf W. H. ARTHUR & CO., 39 Nassau street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.

Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every deserrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,572 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 47 Fulton street.

Pamplets containing the Constitution, By Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl St., near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl-p JOHN HECKER, Proprietor.

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